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ABSTRACT

This annotated bibliography is designed to help Montana K-12 teachers integrate authentic Native American literature into their curricula. A thematic approach to literature is encouraged, so that students may make meaningful connections between the classroom and their personal worlds. Accordingly, the entries are categorized according to the following themes and instructional levels: remembering the old ways (primary, intermediate, secondary); at home within nature (primary); at home within family (primary); at home within circles (intermediate, secondary); change and growth (intermediate); between two worlds (primary, intermediate, secondary); lifeways and stereotypes (intermediate, secondary); and cultural and personal loss and survival (secondary). The approximately 120 entries were produced by Northwestern and North Central publishers, including the Montana Office of Public Instruction, and by seven Montana tribal communities: Blackfeet, Crow, Flathead (Salish/Kootenai), Fort Belknap (Assiniboine/Gros Ventre), Fort Peck (Assiniboine/Sioux), Northern Cheyenne, and Rocky Boy (Chippewa/Cree). Each entry includes genre, theme, grade level, annotation, and the tribal affiliation of text or author. Approximately 60 supplemental resources include materials that develop awareness of Native American culture and history and that help educators incorporate Native literature in the curriculum. (SV)

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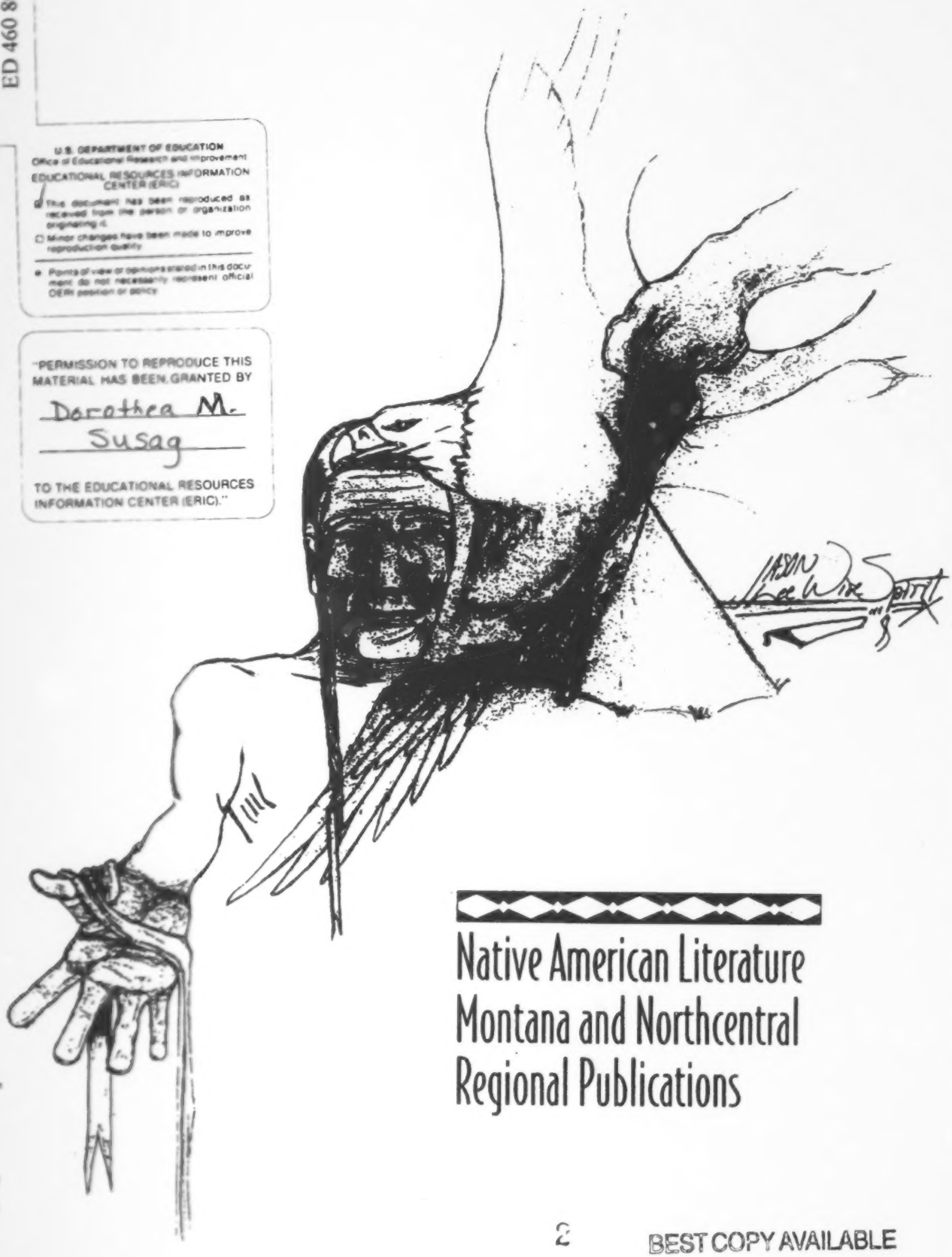

Native American Literature Montana and Northcentral Regional Publications

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NATIVE AMERICAN LITERATURE

Montana and Northcentral Regional Publications

by

Dorothea Susag

All people are equal

Can you see our way?

We offer our hand in equality

To show you the responsibility of mutual respect.

Jason Wise Spirit (Sioux), Cover Artist

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Native American Literature: Montana and Northcentral Regional Publications

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FOREWORD

The purpose of this book is twofold. First, to provide teachers with a bibliography of books by and about Montana's Indians. And secondly, to encourage educators to use them.

Historically, teachers in Montana have had a difficult time finding books that accurately depicted this state's Native American population. At best, many of the books have portrayed sensationalized, stereotyped, and in some cases, wholly inaccurate pictures of Native Americans. In the following excerpt from *George Catlin and the Old Frontier* (1841) Catlin presents a perspective far different from that of most of the popular writers of his day. He states:

> I love a people who have made me welcome to the best they had ...who are honest without laws ... who worship God without a Bible, and I believe God loves them also ... who are free from religious animosities ... who never raised a hand against me or stole my property where there was no law to punish either ... who never fought a battle with whitemen except on their own ground ... and oh! how I love a people who don't live for the love of money. (14)

It has not been until recent times that book companies have produced books that one might comfortably use in the classroom with some degree of confidence in their accuracy. Further complicating the problem for teachers, book companies haven't found it profitable to focus their resources on a target population with a relatively small demand. Consequently, teachers were left with either little or no choice in securing texts, library books, or other educational materials for learning about American Indians.

One of the most respected Native American educators, authors, and activists, Rupert Costo, former editor of the Indian Historian Press, many times alluded to the problem of selection of materials for the classroom. He indicated that most textbooks and instructional materials are designed to appeal to the widest possible market, and they are often presented from an ethnocentric viewpoint. Native Americans and other cultural groups are frequently stereotyped, distorted, or sometimes omitted. In *Textbooks and the American Indian* (1970), he says: "The attempt to transmit a single view results in the denial of the heritage, values, and views of culturally diverse groups in a heterogeneous society."

It is so important that individuals in our schools who are responsible for securing materials about Native Americans be knowledgeable and sensitive as to avoid selecting materials that degrade a student's heritage, are inaccurate or unfair, or perpetuate negative generalizations. By using such materials, the Indian and non-Indian students alike may remain uninformed, possibly becoming more biased and prejudiced. The importance of selecting proper materials cannot be understated, as Costo goes on to suggest in the following excerpt:

> Everyone has the right to their opinion, a person has the right to be wrong. But a textbook has no right to be wrong, or to evade, distort, falsify history, or to insult or malign a whole race of people. There is a

> difference between a book used for general readership and one accepted for classroom use. In the first case, the individual has a choice, and this choice must be protected. The student has no choice. He is compelled to study from an approved text, and in this case we must insist on truth, accuracy and objectivity. (11)

Students of Montana need to learn about the rich history of Montana's Native population. They need to learn about their neighbors from eleven official Indian tribes who live in communities throughout the state and on the seven reservations. This fact alone offers educators a wealth of information to share and exchange with their students. Not only is it important for schools to provide information and awareness regarding the Native American for students' recreational reading, but it is also encouraged by legislation and public school directives. Article X of the Montana Constitution guarantees "equality of educational opportunity to each person in the state." Further, it recognizes "the distinct and unique heritage of the American Indians and is committed in its educational goals to preserve their cultural integrity." Subsequently, it was with this concept in mind that the 1973 Montana Legislature enacted the Indian Studies Law encouraging schools to prescribe to the intention of the law.

In April 1997, Montana Governor Marc Racicot signed the American Indian Heritage Day Bill 117, which is "An act designating the fourth Friday in September of each year as American Indian Heritage Day in the State of Montana..." Therefore, "Commemorative exercises on certain days: All districts shall conduct appropriate exercises during the school day on the following commemorative days: (f) American Indian Heritage Day."

In an effort to help teachers with book selections by and about our region's Native American peoples, Dorothea Susag, classroom teacher in Simms High School, has developed an extensive listing of books which are intended to assist educators who seek information and materials about Montana's Native population. She has spent considerable time gathering and developing materials which are meant to encourage teachers to include Native American literature, history, and culture into their regular classroom activities. This book provides the reader with an extensive annotated bibliography and suggested resources for teaching about Montana's Native Americans in primary through secondary grades.

Ms. Susag does not intend the list to be an end-all in books about Indians of Montana, but perhaps only a beginning. Teachers are encouraged to add to the list, make comments, and share with others.

M.L. McCluskey, Ed.D.
Education Consultant
Great Falls, MT

Northern Cheyenne

I come from a respectful family that's in good health.
I learned that goodness from the heart is good wealth.

I come from where the fields are long and the hills are filled with trees.
I come from where the air is cool and only blows with a cool breeze.

I come from where my heart beats with the sound of a drum,
and the earth and sky are connected because they are one.

I come from where the mountains kiss the sky,
and only in circles do eagles fly.

I come from a way of life,
where the circle begins and never ends.

Jessica Bixby (Northern Cheyenne), Age 15
Lame Deer, MT

INTRODUCTION

American Indian literatures, in print and in the movies, are enjoying more popularity today than ever before. Romantic images of noble individuals living in perfect harmony with a sacred and forgotten landscape attract many readers and viewers. Tragic images of lands and peoples suffering under exploitation and cultural genocide also draw the attention of conscientious people on both this continent and Europe. Furthermore, the social, spiritual, and environmental values of surrounding Native American cultures particularly interest those who reject the idea of Euro-American cultural superiority.

The responsibility for presenting meaningful and appropriate Native American literatures to students of all ages and races has become more important and yet increasingly difficult because so much of the published literature represents non-Indian cultural voices, having been written and promoted apart from any specific tribal or cultural context. Also, failing to represent the American Indian experience honestly, much of the literature reinforces negative stereotypes, denigrates the cultural and personal pride of Indian peoples, and denies their humanity and integrity.

Believing in the undeniable right of all children to locate their identities in the stories and experiences of those who have gone before, I undertook *Native American Literature - Montana and Northcentral Regional Publications* because of my increasing frustration over trying to make regional and culturally specific literatures available to my students.

The project formally began in the Spring of 1992 when I left my English teaching position at Simms High School for one year, having received the Montana 1992-93 Christa McAuliffe Fellowship for the proposal: "Personal Connections in Time and Place Through Native American Literature—The Development of a Study of Native American Literature for Montana Students from Kindergarten through Twelfth Grade."

At the start, several educators suggested that a resource for using Native American Literature would develop fairly easily since "there wasn't much out there." They were right. The lists in catalogs from major publishing companies and distributors featured limited selections of legitimate and culturally relevant texts. One catalog list under "Native American" included *The Woman Warrior*, by Maxine Hong Kingston, who is Chinese American. I also found that most teachers I surveyed were relying on popular non-Native authored storybooks and novels. But once I began visiting the seven Montana tribal communities, I found lifetimes of volumes of oral and written resources.

On my first visit to Browning, Blackfeet Tribal Education Director, Harold Dusty Bull, handed me a printed bibliography twenty pages thick and said, "Tell me what's in these books." That conversation, and the commitment of Denise Juneau (Blackfeet/Hidatsa) to work with the elders and literature from her community and to provide whatever assistance she could to make sure the project

would succeed, were the beginning of the published McAuliffe Fellowship project which would ultimately feature annotated bibliographies of available Native-authored works as well as provide geographical, cultural, and historical contexts and educational approaches to the literature.

In October 1998, the National Council of Teachers of English will release *Roots and Branches: A Resource of Native American Literature Themes, Lessons, and Bibliographies,* by Dorothea Susag, illustrated by Jack Real Bird (Crow), with a foreword by Joseph Bruchac (Abenaki). Because this book grew too large, the NCTE editor recommended we publish separately the Montana section and the majority of the primary-level materials. *Native American Literature - Montana and Northcentral Regional Publications* is that separate publication. A necessary complement to *Roots and Branches,* it is specifically tailored for teachers and librarians in Montana, providing them with access to those K-12 Native American literary arts resources that Montana teachers and Native American cultural leaders have worked so hard to collect.

Native American Literature - Montana and Northcentral Regional Publications is designed to help K-12 language arts, social studies, and science teachers to integrate more authentic Native American literary arts resources into their curriculums so that both Native and non-Native K-12 students will:

- better understand and value their own identities;
- develop an appreciation for their own cultures and artistic expressions, especially within their communities and surrounding landscapes; and
- further their understanding of cultures and peoples who differ from themselves.

Although literatures may be taught chronologically to support a study of history, or literatures may be taught as representative of particular genres or as a means of acculturation, it is the thematic study which creates the opportunity for students to make "meaningful and useful" connections between the classroom and their personal worlds. When this connection occurs, teachers can more effectively use the literatures to explore other elements of language use, such as writing, listening, speaking, viewing, grammar, diction, style, mechanics, and genre. This publication encourages the thematic approach by categorizing cited works according to the following themes:

Remembering the Old Ways (Primary, Intermediate, Secondary)
At Home Within Nature (Primary)
At Home Within Family (Primary)
At Home Within Circles (Intermediate, Secondary)
Change and Growth (Intermediate)
Between Two Worlds (Primary, Intermediate, Secondary)
Lifeways and Stereotypes (Intermediate, Secondary)
Cultural and Personal Loss and Survival (Secondary)

Annotations of literary arts are included from seven Montana tribal communities: Blackfeet, Crow, Flathead(Salish/Kootenai), Ft. Belknap (Assiniboine/Gros Ventre), Ft. Peck (Assiniboine/Sioux), Northern Cheyenne, Rocky Boy(Chippewa/Cree), from Northwestern and Central regional publishers, including the Montana Office of Public Instruction, regional journals, newspapers, and magazines. From across the state, tribal educators have expressed their willingness to share

stories and publications which are not regarded as sacred or ceremonial with teachers who will respect the local cultural traditions.

Many tribal people have also expressed concern that those who use or tell the stories acknowledge and respect their cultural, historical, and geographical contexts. Such concerns are not peculiar to Native American peoples. Not too long ago, for instance, I met a woman who was very interested in my last name; apparently she had known my husband's family for years. "Is your husband as stingy and penny-pinching as his grandfather?" Well, I thought, how much do I dare share? I'd never seen this woman before. But I didn't need to worry. Stepping on the end of her own question, she shifted her shoulders and began to tell me the story of "Grandpa and the buttermilk."

Three days a week, every week of the year, Grandpa and Grandma would load their wagon with Grandma's hand-churned butter, fresh cream, milk, and buttermilk, and drive the seventeen miles to town. Invariably, they would meet old friends and neighbors who would stop by the wagon to visit. On hot summer days, Grandpa would offer each a glass of buttermilk. "But," she chuckled, "he always made sure to charge them the full price, once they were finished!" When I told an elder member of my husband's family the story I had heard, she was noticeably disturbed. "Those people don't understand," she said. "They don't know the way Grandpa had to live and how hard he worked! They don't know the whole story! Grandpa and Grandma survived when thousands of bankrupt farmers on the dust-blown Montana plains packed up and moved east!"

Like my elder family member, these tribal people have legitimate concerns about sharing their stories with people from other places, times, and cultures. They want their stories not merely told, but understood. Native people are not convinced that non-Natives can ever know "the whole story," much less communicate it without distortion to others. In an attempt to address this problem, both *Native American Literature—Montana and Northcentral Regional Publications* and *Roots and Branches* have been written with one goal paramount: to particularly respect the Native voices that honestly express their own historical and cultural heritages and to support each student's discovery of his/her cultural ties to ancient and contemporary writers.

In truth, those of us from outside the culture cannot teach Native American literatures. But we can affirm their right to be heard and read. Although this text is by no means the complete list of Native American literature and resources, I hope that for teachers in Montana and beyond who might see it, it is a beginning. I hope, too, that other books will be written from these and from other geographical areas, specifically respecting particular and unique tribal cultures.

Dorothea Susag

ACKNOWLEDGEMENTS

Although I am responsible for putting this work together, *Native American Literature—Montana and Northcentral Regional Publications* and *Roots and Branches* represent the voices of many. For the last six years, at the University of Montana, with tribal peoples from across the state, and with numerous educators and authors, I have been privileged to study North American tribal histories and cultures, Native American literatures, and the writing of language arts curricula.

I am greatly indebted to those whose vital contributions have made this publication possible: the Department of Education and the Christa McAuliffe Fellowship Program which provided the initial funds for study ... the Montana Arts Council Special Projects Grant which provided funds for the final publication ... Authors and consultants—Dr. Murton McCluskey, Joseph Bruchac, and Denise Juneau, who all read and responded to a number of complete drafts, graciously answering my many phone calls; and Beverly Slapin, who provided expert attention and meticulous detail to the entire draft ...the Montana Advisory Council for Indian Education and the Northern Cheyenne Tribal Council, who provided written letters of support.

Tribal elders, leaders, and tribal college personnel encouraged me and entrusted me with materials they considered especially relevant for their children, as well as for children outside their communities—Minerva Allen, Tim Bernardis, Bob Biggard, Norma Bixby, Julie Cajune, LeRoy Comes Last, Judy Davis, Harold Dusty Bull, Elsie Geboe, Long Standing Bear Chief (Harold Gray), Kevin Howlett, Tony Incashola, Leonard Littlewolf, Dr. Joe MacDonald, Sharon Magee, Victor Miller, Peggy Nagel, Jennie Seminole Parker, Bob Parsley, Linda Pease, Margaret Perez, Dr. Janine Pease Pretty on Top, Anita Scheetz, Joyce Silverthorne, Loren Stiffarm, Ron Terriault, Dr. William Thackary, and Curley Youpee.

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These University of Montana professors shared in the vision and guided me through the research and writing: Dr. William Bevis, noted authority on Western American and Montana literature; Dr. Beverly Chin, past president of Na-

tional Council of Teachers of English and Professor of English Education, Dr. Richmond Clow, Professor of Native American Studies; Debra Earling, writer of fiction and poetry and Professor of Native American literature; Dr. Lois Welch, former chair of the Creative Writing Department; and Dr. Bonnie Craig, the director of the University of Montana's Native American Studies Program from 1991 to 1997, when cancer took her life.

My colleagues in education, friends and relatives provided invaluable encouragement, support, collaboration, and feedback time and again when I asked several to read—and reread—drafts of sections and chapters. They include Marge Abbott, Clara Beier, Jan Clinard, Margaret Eller, Megan Fite, Laurie Henthorne, Donna Miller, Sandy Nypen, Holly Pepprock, Delia Rains, Dawn Sievers, Diane West-Mott, the Board of Simms High School, the administration and staff, my students at Simms, and the students of Poplar School who provided inspiration to me and written responses to many texts and lessons included in *Roots and Branches,* my own grandchildren, my mother, Louise Harrisville, my daughter and her husband, Lori and Hugh Maxwell, both educators, and my husband, Sylvan Susag, a career counselor in Poplar on the Fort Peck Reservation. For their encouragement and continuing support over the last six years, I am most grateful.

To these and to others I may have failed to mention who have also shared in the vision, to those who have contributed their own voices and translations to my rethinking and rewriting, and to those who believe in the undeniable right of all people to tell their own stories and the right of all children to hear and read the stories of their heritage, I dedicate this work.

Dorothea Susag

Mission Canyon

I see the water flowing.into its big brother
River in the swimming hole so they can
Communicate, when the birds sing and
Fly around them

The canyon walls look like dinosaurs
When you are far away from them
Because long time ago the sea
Overflowed so the dinosaurs
Became fossils in the canyon walls
So they'll be there forever

Mandi L. Fox (Assiniboine), 5th grade, Hays, MT

Snake Butte

Snake Butte is a long beautiful
mountain. It has all of the Fort Belknap
Reservation buffalo around it. I remember
the first time I saw it, it looked like
a giant buffalo jump. That part was very
beautiful. All of those buffalo. As I was
riding along, I saw the biggest buffalo
of the herd. And we looked each other in
the eye.

Garrett Morin (Gros Ventre), 5th grade, Hays, MT

The Missouri River

I see the Missouri like it was flowing into the rainy clouds.

As it starts to rain and hits the water down below
it makes a beautiful song.

When the bees fly
the buzz adds more delight to the song.

When the frogs croak
it adds more love

When the river flows
it sounds like a bunch of rocks falling down the hill side.

Then the sun comes up and the day begins.

Dwight Flansburg (Gros Ventre) 5th grade, Hays, MT

Montana and North American Regional Publications

Author's Note: Each annotation in this section and the next is prefaced with general grade level, genre, and thematic designations. In addition, the tribal affiliation of text and/or author(s) is included in the bibliographic citation. Since most Native authors regard themselves first as members of tribal nations and second as "Native American" or "Indian," I have made references to specific tribal affiliations of individual storytellers and writers whenever possible. However, accurate identification of nation names is problematic because the French, Spanish, and English conquerors and agents of the federal government mistranslated and misnamed them. Today, many of those misnomers, such as Sioux, Gros Ventres, and Crow, remain "legal" and familiar.

As I attempted to resolve these issues for the purposes of this resource, I relied on publishers' and distributors' designations, on references within the text themselves, on whatever individual storytellers and writers called themselves, and on Native consultants. As a result, occasionally spelling varies. I have also avoided assigning what some scholars consider "culturally appropriate" nation names, especially when the texts or writers themselves suggest differences. Still, I realize that nation name errors probably exist, and I would appreciate any suggestions that would make future editions more accurate.

I have used the terms "Native American" and "Indian" interchangeably for two reasons. Many people regard the misnomer "Indian" as derogatory—"Columbus's mistake"— and prefer the term "Native American," viewing it as an attempt to "set things right" and to demonstrate long-neglected respect. On the other hand, University of Montana Professor Debra Earling (Salish) maintains that Native people, having survived 500-years of genocide, alienation, and discrimination, have given dignity to the term "Indian."

Some of the annotations that follow are more developed than others, even at the risk of telling too much of the story out of context, because I believe teachers need to see the way the values and story lines exhibited in these materials might compare—and contrast—with those they currently use. Also, several of the selections represent primary resources for historical events. However, I would caution against using the descriptions of stories as included here without first obtaining the published materials and without establishing their place in community, in a time, in a landscape, and for a purpose.

Ahenakew, Freda

◆ Ahenakew, Freda (Cree). *How the Mouse Got Brown Teeth.* Saskatoon, Canada: Fifth House, 1988. 27 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family
Grade Level: Primary and Intermediate

Translated and edited by Freda Ahenakew, and illustrated in color by George Littlechild, this is a story about a boy who doesn't listen to his grand-

mother. When he accidentally catches the sun, only a small mouse can free the sun by chewing through the snare. The story demonstrates the importance of listening to the wisdom of elders and the way even the smallest living beings can prove their worth for others.

Allen, Minerva

◆ Allen, Minerva (**Assiniboine**). *Basal Bilingual Readers.* Hays, MT: Hays/Lodge Pole Schools, 1988. Illustrated in black and white by Hank Chopwood, Frank Cuts the Rope, and Mike Brokie.

Genre: Traditional and Contemporary Story
Theme: Remembering the Old Ways (and other themes)
Grade Level: Primary and Intermediate

Allen welcomes both Native and non-Native teachers and students to use these little books. Most represent traditional stories told by elders, but some are based on historical events. Although they are basal readers for teaching the Assiniboine and Gros Ventre languages at the primary level, even secondary students can appreciate the themes, conflicts, and traditions which they portray.

When a Native first-grade teacher on the Ft. Peck Reservation used these books, she read the story in Assiniboine and then explained to her Sioux students that this language represents the Nakota dialect of the language their people speak. The students enjoyed hearing and reading the stories themselves, and then they participated in discussion and drawing activities developed from the suggested themes.

◆ ——. "Bandit the Racoon." (**Assiniboine**).

Theme: Between Two Worlds

This story may be used at all levels to teach about the problems individuals experience when they live in one culture and misunderstand the rules of the alien culture. The story also may be used to teach about the way individuals are judged by their appearance. "Bandit looked like a bandit alright, standing behind the bars. But he was only a racoon." Primary children on the Ft. Peck Reservation could understand the problems for racoon when they imagined how they would feel if they went to dance in a classical ballet dressed as Indian dancers. They also wrote different endings to the story, endings which gave Racoon more power. Like all of Allen's Bilingual Readers, the text is written in both Assiniboine and English. Still, children who don't know the Assiniboine language can appreciate the importance of this language which the text affirms.

◆ ——. "Chinook Winds." (**Assiniboine**).

Theme: Remembering the Old Ways, At Home Within Nature

This is a story about the origin of warm winter winds and the way the elements of earth respond to the needs of human beings, especially when humans respect and revere their power. When the "Chinook" winds blow, the temperatures may change within a few hours, from -10 degrees to 40 degrees above zero.

◆ ——. "Inktomi Goes Visiting." (**Assiniboine**).

Theme: Remembering the Old Ways, At Home Within Nature

Inktomi—Iktomi in the Nakota dialect—the Indians' brother is also a brother to all the animals and birds. Because he is wise and cautious, he observes the behavior of his little brothers, the snakes, and does not eat the meat they have poisoned.

Native students who have heard Iktomi stories from parents and grandparents especially appreciate hearing these stories read and told in school, and they want to tell other stories they know.

◆ ——. "Pretty Flower." **(Assiniboine).**
Theme: Remembering the Old Ways, At Home Within Nature
This is a story about the origin of the sunflower and the intimate and interdependent relationship between human beings and things of the earth. After reading the story, a primary teacher on the Ft. Peck reservation drew a picture of a sunflower on the board. In the petals of the flower, students wrote about particular aspects of the story which they remembered, and then they placed the name of the main character in the center of the flower. In leaves drawn on the stem, the students filled in the setting for the story.

◆ ——. "The Fat Pig." **(Gros Ventre).**
Theme: At Home Within Family
This story teaches the consequences of selfishness.

◆ ——. "School Days at Big Warm." **(Assiniboine).**
Theme: Between Two Worlds
"School Days" presents a positive experience in the acculturation of Indian children. It takes place in the mid-1900s when children traveled by horse, cars and wagons to a one-room day school with no electricity. The children bring their own lunches, play games and put on a play for Christmas. "It was a happy school."

◆ ——. "Selling Wood in Lodgepole." **(Assiniboine).**
Theme: At Home Within Family, Between Two Worlds
In a more contemporary story, a young boy, whose family sells wood for a living, demonstrates his responsibility to help his family without being told. Although the family lives in the country outside a town, they still participate in the local market economy.

◆ ——. "The Little Rat & The Big Rat." **(Gros Ventre).**
Theme: At Home Within Family
This story teaches the negative consequences of refusing to help a relative or friend in need.

◆ ——. "The Rat and the Cat." **(Gros Ventre).**
Theme: At Home Within Family
A little rat frightens the bigger rats when he plays a trick on them. But the little rat also learns what it feels like to be chased and frightened himself. He later learns, "I will not play that trick on the rats!"

◆ ——. "Vanishing Braves." **(Assiniboine).**
Theme: At Home Within Nature
Lost braves are found when a grandmother shows a brave how to use medicine to turn trees into missing braves. The story teaches the importance of spiritual power, and the wisdom of elders and their concern for their community.

◆ ——, ed. *Campfire Stories of the Fort Belknap Community.* **(Gros Ventre/Assiniboine).** Hays, MT: Hays/LodgePole Title IV Program, 1983.

Genre: Traditional and Historical Story
Theme: Remembering the Old Ways, At Home Within Circles, Lifeways and Stereotypes
Grade Level: Primary and Intermediate

Through this collection, we can hear the voices of Fort Belknap elders as they tell the stories for their community.

Allen, Minerva

◆ ——. *Spirits Rest.* **(Gros Ventre/Assiniboine).** Hays, MT: Hays/LodgePole Title IV Program. 24 pages. Aaron Freeland, artwork; Claude Pablo, printing.
Genre: Poetry
Theme: Remembering the Old Ways, Personal and Cultural Loss and Survival
Grade Level: Intermediate and Secondary

Secondary graphic art students have illustrated Minerva Allen's poetry.

◆ ——. ed. *Stories By Our Elders: The Fort Belknap People.* **(Gros Ventre/Assiniboine).** Hays, MT: Hays/LodgePole Title IV Program, 1983.
Genre: Traditional and Historical Story
Grade Level: Primary, Intermediate and Secondary
Theme: Remembering the Old Ways, At Home Within Nature

Illustrated by Frank Cuts The Rope and John D. Doney, this collection includes 35 illustrated stories told by Jenny Gray, Hank Chopwood, Lucille Chopwood, Wallace Chopwood, Vernie Bell, Estelle Blackbird, George Shields, Dora Helgeson, Theresa Lamebull, and Andrew Lamebull.

Useful at all levels, these stories, which may be read or told, communicate traditional values: the importance of generosity, of personal sacrifice, of ingenuity and courage, of natural beauty, and of trusting in the power of medicine. In some stories, characters like Iktomi play jokes on others, but the stories also warn listeners to watch out for those who might deceive or hurt them. Several stories recreate actual events in the life of the Assiniboine and Gros Ventre tribes.

Assiniboine Memories

◆ *Assiniboine Memories: Legends of the Nakota People.* Fort Belknap, MT: Fort Belknap Community Council, 1983. 138 pages.
Genre: Traditional and Historical Story
Theme: Remembering the Old Ways, Between Two Worlds, At Home Within Circles
Grade Level: Primary, Intermediate and Secondary

Illustrated by Harvey King and George Shields Jr., and produced by the Curriculum Development Project of the Fort Belknap Education Department, these stories represent personal accounts of Assiniboine elders. In the introduction, Preston L. Stiffarm tells that the Assiniboine call themselves Nakota, which means "The Generous Ones" in English, and he suggests these stories reflect the ways and beliefs "the Creator had given" this "proud and courageous people."

The collection of 33 stories is organized as follows: sacred stories, "the nucleus of their way of life"; legends, which "serve to explain unnatural phenomenon"; historical stories, which "give them a sense of being"; and humorous stories about Ik-Tomi, which give them "hope and laughter in a world filled with many trials and tribulations." In the "Assiniboine Creation Story," Ik-Tomi "made everything that we now see," and he made seven men and seven women. Wanting to locate a better place for them to live, he finds oyster shells that he and the

people float on. A fisher is able to dive down to the bottom of the lake and bring back clumps of mud. Ik-Tomi uses this to make the land "we are now on." Then he creates a lake—Lake Winnepeg, which to the Assiniboine represents the center of the world.

The Assiniboine were known to the eastern tribes as Cut Throats because "they delighted themselves in the throat-cutting of their enemies when in battle." Later this group split so the people known as Assiniboine went to the Provinces of Canada and the United States. The other party was called Cut Throat (Santee Sioux). The name Assiniboine came from their practice of boiling water with hot stones. If teachers have questions about appropriate grade levels and ways to use these stories, they may contact Minerva Allen in Hays.

Bass, Althea

◆ Bass, Althea. *Night Walker and the Buffalo.*(**Southern Cheyenne**/ author non-Indian). Billings, MT: Montana Council for Indian Education, 1972. 32 pages.

Genre: Contemporary Story
Theme: Remembering the Old Ways, Between Two Worlds, Change and Growth
Grade Level: Intermediate

In this contemporary Southern Cheyenne story, Old Man Night Walker tells his "great" grandsons about his days as a Dog Soldier, the most courageous society of Cheyenne men. He tells them about the Battle of the Rosebud; he tells them about White Shield's powerful medicine which protected him and the people when there was danger, and he tells them about the traditional importance of the buffalo to the Cheyenne when he sees James carving a "living" buffalo out of an old walnut log.

Beaverhead, Pete

◆ Beaverhead, Pete (**Salish**). *Eagle Feathers the Highest Honor.* St. Ignatius, MT: Flathead Culture Committee, 1978.

Genre: Story
Theme: Remembering the Old Ways
Grade Level: Intermediate

According to the *Salish/Kootenai Bibliography,* this is a description of "the role of eagle feathers in the Salish culture."

◆ ——. *Legends of Scewene.* St. Ignatius, MT: Flathead Culture Committee, 1978.

Genre: Traditional Story
Theme: Remembering the Olds Ways, Change and Growth
Grade Level: Primary and Intermediate.

These are stories about the legendary Bigfoot.

◆ ——. *Wild Horse Roundup.* St. Ignatius, MT: Flathead Culture Committee, 1978.

Genre: Memoir
Theme: Remembering the Old Ways, At Home Within Circles
Grade Level: Secondary

As noted in the *Salish/Kootenai Bibliography,* this book represents "Beaverhead's memories of some of the wild horse roundups on the Flathead during the early years of the twentieth century before the reservation was open to white homesteading."

Bennet, Ben

◆ Bennet, Ben. *Death, Too, for the Heavy Runner.* **(Blackfeet).** Missoula, MT: Mountain Press Publishing Company, 1980.

Genre: Historical Narrative
Theme: Cultural and Personal Loss and Survival, Lifeways and Stereotypes
Grade Level: Intermediate and Secondary

With a chapter on "The Ancient Blackfeet" before 1830, Bennet begins his historical narrative of the Blackfeet, culminating in the tragic story of the Baker Massacre in the winter of 1870. Demoralized and frozen from days of travel without fires, a troop of young military men from Ft. Shaw mistook the "peaceful" Heavy Runner and his band—near the Two Medicine River—for the band of Owl Child, the Blackfeet "renegade." Heavy Runner and nearly all of his band of Blackfeet women, children, and a few warriors were massacred.

Bennet purposes to tell the story from the point of a traditional Blackfeet, incorporating Napi or Old-Man stories and using the formal and metaphorical rhetoric which readers may assume "sounds Indian." "And if the raid were favored and the raiders fortunate, many coups would be counted, many horses captured, and new voices heard in the councils" (7). Bennet has used available letters and diaries of military men involved in the massacre, suggesting that the personal need for glory superseded careful judgement, finally concluding that the massacre resulted more from a combination of unfortunate circumstances than from a combined and purposeful effort to kill innocent people.

Other sources argue that Baker knew he was attacking the wrong camp. James Welch used this book as a resource for his novel *Fools Crow,* and students may read Bennet's book in conjunction with their study of *Fools Crow.* Students should also examine Bennet's bias to see where the story Bennet *wishes* to tell might overshadow the historical.

Bilingual Readers

◆ *Bilingual Readers* **(Cree).** Box Elder, MT: Rocky Boy Bilingual Program, 1988.

Genre: Traditional Story, Historical Fiction, Contemporary Short Story
Theme: Remembering the Old Ways, At Home Within Family, At Home Within Nature
Grade Level: Primary and Intermediate

Teachers wishing to use these stories that teach the Cree language should contact Bonnie Granbois or Wilma Windy Boy at Rocky Boy.

Boas, Franz

◆ Boas, Franz. *Kutenai Tales.* Bureau of American Ethnology Bulletin 59. U.S. Government Printing Office, Washington, D.C., 1918.

Genre: Traditional Story
Theme: Remembering the Old Ways, Cultural and Personal Loss and Survival
Grade Level: Secondary

Boas is the same anthropologist with whom Ella Deloria worked in her translation of traditional stories for the publication *Dakota Texts.* This collection includes the Kutenai versions of the tales as well as English translations. According to the *Salish/Kootenai Bibliography,* it "includes a tale (269-271) which may refer to the 1780 smallpox epidemic as killing all but three Kootenais."

Bull Shows, Harry

◆ Bull Shows, Harry **(Crow).** *Legends of Chief Bald Eagle.* As told to Hap Gilliland. Billings, MT: Montana Council for Indian Education, 1977. 40 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Intermediate and Secondary

In the introduction, Harry Bull Shows tells Hap Gilliland that he has decided to tell these stories "so our children will have them." Gilliland has made every effort to keep the language as Harry Bull Shows used it, a free translation from the beautiful Crow. Although the English may not sound appropriate, Gilliland believes it is most appropriate since it is closer to the Crow language. In this collection of stories, Chief Bald Eagle, with other birds helping him, saves the thunderbirds from the two-headed monster. Although the stories are exciting and fun to read, they also demonstrate the importance of personal commitment to the welfare of the group.

◆ Chamberlain, A.F. "A Kootenay Legend: The Coyote and the Mountain Spirit." *Journal of American Folklore.* Vol. 7, No. 26 (Jul.-Sept.1894), pp. 195-196. **Chamberlain, A.F.**

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Secondary

David MacLaughlin, whose wife was Kootenai, told Chamberlain this story on September 1, 1891.

◆ ——. "The Coyote and the Owl: Tales of the Kootenay Indians," *Memoirs of the International Congress of Anthropology.* C. Staniland Wake, ed. Chicago, Ill: Schultz Publishing Company, 1894, pp. 282-286.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Secondary

Several variations of a basic tale involving the Owl and the Coyote are included in this article.

◆ *Char-Koosta.* Dixon and Pablo, Montana, November 1956- **Char-Koosta**

This publication is the newspaper of the Salish, Pend d'Oreilles and Kootenai Tribes of the Flathead Reservation.

◆ Charging Eagle, Tom (**Dakota**) and Ron Zeilinger. *Black Hills: Sacred Hills.* Chamberlain, SD: Tipi Press, 1987. **Charging Eagle**

Genre: Traditional Tale, Memoir, Essay
Theme: At Home Within Circles, Between Two Worlds, Remembering the Old Ways
Grade Level: Secondary

Teaching the value of nature, respect for nature, and responsibility to tribe, this story provides a description of the Black Hills and their value as a spiritual and physical home to Dakota Indians.

◆ *Cheyenne Short Stories.* Billings, MT: Montana Council for Indian Education, 1977. 32 pages. **Cheyenne Short Stories**

Genre: Traditional Story
Theme: Remembering The Old Ways, At Home Within Circles
Grade Level: Intermediate and Secondary

The Introduction explains that the stories are flexible, depending on the situation, and that in the Cheyenne culture, there are at least three kinds of stories: history, tales, and moral stories. "The first two stories in this booklet

are history. The remainder are tales." Each of the eight stories is written in Cheyenne as well as English. The story, "Crossing on the Ice," told by Mrs. Albert Hoffman, tells about a time when the Cheyennes lived "on the other side" and how they crossed a "big river" of thick ice. "Sweet Medicine," also told by Mrs. Hoffman, foretells the coming of the person who "will destroy the things you used to depend on...who will take over all the land." "The Seven Stars," told by Dorra Torres, tells about the "seven sisters" in the Big Dipper. Other stories teach the importance of staying one step ahead of the enemy and surviving through wisdom rather than force.

Cheyenne Stories

◆ Cheyenne Stories (unpublished) collected by Jennie Seminole Parker **(Northern Cheyenne)**, Dull Knife College, Lame Deer, MT. 7 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature
Grade Level: Primary and Intermediate
This excellent resource provides six traditional stories: "How the Buffalo Hunt Began," "Eagle War Feathers," "The Frogs and the Water Snake," "When the Dogs Left the Cheyennes," "Ant and the Grasshopper," "Bear, Coyote, and Skunk," "Why the Bear Started Walking on Four Legs," and "The Animals Went to War." Parker begins with an explanation of oral traditions and their values for teaching children lessons about "the importance of kinship and family obligations; the maintenance of unity and harmony between nature and mankind (knowing right and wrong); the reliance on nature for what it offers; the importance of positive role models; self awareness; the celebration of unity between people and nature through expression of art, music, and recreation, and the offering of thanks through ceremonies."

Chief Charlot

◆ Chief Charlot **(Salish/Flathead)**. "Chief Charlot's Speech of 1876." Montana Journalism Review. No. 15 (1972), pp. 20-21.
Genre: Speech
Theme: Between Two Worlds,
Cultural and Personal Loss and Survival
Grade Level: Secondary
In this speech, Chief Charlot speaks against a government decision that the Bitterroot Flathead Indians would be subject to state and local taxation. It was originally published in The Weekly Missoulian, April 26, 1876, page 3.

Chief Joseph

◆ Chief Joseph **(Nez Perce)**. *Chief Joseph's Own Story.* Billings, MT: Council for Indian Education, 1972. 31 pages.
Genre: As-told-to-Autobiography
Theme: Lifeways and Stereotype, Between Two Worlds,
Remembering the Old Ways, At Home within Circles
Grade Level: Intermediate and Secondary
From Chief Joseph's own words as he traveled to Washington, D.C. in 1879, this story poses dramatic contrast to the Chief Joseph stories by Thomasma and by Troll publications, which carry the Vanishing Indian and Noble Savage stereotypes. In Joseph's translated words, he says, "I will tell you all about our people, and then you can judge whether an Indian is a man or not." Joseph tells the story of his encounters with the government and the military before and after his flight and final surrender.

Clark, Ella

◆ Clark, Ella. *Guardian Spirit Quest.* Billings, MT: Montana Reading

Publications, 1974. 35 pages. Illustrated by Alex Bull Tail.
Genre: Traditional Story
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Primary, Intermediate and Secondary

These stories, reprinted from other published sources, tell about the guardian spirit quests of seven individuals. The spirit quest is important to the Old Ways of Native American peoples. Most of the stories in this collection are Nez Perce stories, and the rest are Yakima, Assiniboine, Chippewa, Salish, and Kalispel. Although the stories represent the quests of individuals, they are assisted by the wisdom and help of elders and family members.

◆ ——. *In the Beginning: Indian Legends of Creation.* Billings, MT: Montana Council for Indian Education, 1977.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature, Between Two Worlds
Grade Level: Intermediate and Secondary

The explorer-geographer, David Thompson, first recorded "The Beginning of the Cree World" before the Crees' first contact with Christian missionaries. The Creator is displeased with Wisakedjak who has "let the creatures do whatever they wished to do." So Creator causes a flood to destroy everything except "one Otter, one Beaver, and one Muskrat." When neither Otter nor Beaver can recover some old earth below the water, Wisakedjak sends Muskrat. From the earth on his paws, Wisakedjak re-creates an island. The story concludes with a question about who was responsible for the rest of Creation, Wisakedjak or the Creator. Still, Creator takes all Wisakedjak's power, only leaving him "the power to flatter and to deceive." "The Beginning of the Cree World" teaches the consequence of irresponsible behavior—the Salish in particular, or humanity in general, may lose forever the things they value the most.

In the story "Creation of the Red and White Races," Old Man Coyote grows lonely after Old-Man-in-the-Sky has created the world, and only Chief Beaver, Chief Otter, Chief Bear, and Chief Buffalo exist to keep him company. So Old-Man-in-the-Sky tells him to find red earth and bring it back. While Old Man Coyote sleeps, Mountain Sheep pour out the red soil and replace half of it with white soil. After shaping two men and two women in the darkness, Old Man Coyote realizes he has two different colors of people. Knowing he "can't keep these two colors together, Old Man Coyote places the white ones by the "big salt hole," and he takes the red ones to his own land where he can "visit with them."

"Creation of Three Races of People" was recorded from Chief Walking Buffalo in 1954. It tells how the animals took earth and shaped "living souls." But the first time they turn out "sickly looking"; the next time they bake in the sun too long and burn to a black color. On the third try they are satisfied—the man had "healthy-looking skin...copper brown." Each of the different races go to live in separate parts of the world. This story explains the difference in races, but it also communicates the intimate relationship between human beings and the earth and the animals.

◆ Comes at Night, George **(Blackfeet/Flathead).** *Roaming Days: Warrior Stories.* Browning, MT: Blackfeet Heritage Program, 1978. 67 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Intermediate and Secondary

Comes at Night, George

The history and culture of the Blackfeet people are reflected in the ten short warrior stories which demonstrate the powerful influence of visionary and magical experiences the Blackfeet people have accepted as real. They are examples of the kind of stories told long ago that recount many brave deeds of Miah-wa, Mik-ka-pi, Eagle Head, First Rider, Iron Pipe, and White Quiver who were assisted by their "secret helpers."

Three of the stories are short vignettes about teaching bravery to young boys constructing a sweat lodge and feasting after a buffalo hunt. They recount a piece of Blackfeet history from a time "not long ago." According to the *Salish / Kootenai Bibliography,* "this also includes a story of a Flathead or Kalispel raiding party which left some stolen Gros Ventre horses with the Blackfeet herd and so started hostilities between the Gros Ventre and Blackfeet—1861."

Crow Bilingual Books and Readers

◆ *Crow Bilingual Books and Readers.* Crow Agency, MT: Bilingual Materials Development Center, 1985.

Genre: Traditional and Historical Story
Theme: Remembering the Old Ways (and other themes)
Grade Level: Primary and Intermediate

The following elementary level books, written in both Crow and English, are available through the Crow School District: *The Story of the Daytime Dance,* the story of a young man's vision and the ensuing ceremonial dance of the Crow people; *Big Metal,* foretelling the future of the Apsaalooke; *Old Man Coyote and the Ducks Search for Land,* the Crow legend of creation; *Old Man Coyote Does it a Fourth Time; An Elk,* a story about the elk who didn't get away; *Mischievous Meets a Skunk; Meets a Turtle;* the *My Name Is Harold* series for the Environment Quadrant of the Crow Bilingual Curriculum; *This Old Woman,* the story of Mary Helen Medicine Horse's "zany family;" *Our Summer Trip to the Mountains; Coyote and Bluebird;* and *Cleora's Little Story.* Upper level Crow bilingual books include: *Lodge Lining and Spring Boy,* a traditional Crow legend about twin boys estranged from their father; *Legend of the Horned Toad; With Grandmother,* the story of a powerful and evil people who had faces on both sides of their heads; and *The History of the Crow Tepee,* the legend of Yellow Leggins, Ant Woman, Red Hair, and the significance of the Crow Tepee. The Crow Bilingual Program also includes curriculum guides, supplementary workbooks and audio-visual materials.

Denny, Walter A.

◆ Denny, Walter A. **(Chippewa/Cree).** *Bird Stories.* Rocky Boy: Transitional Bilingual Program 1975, 1977. 36 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family, At Home Within Nature
Grade Level: Primary

Born in Fort Macleod in 1911, Walter A. Denny came to the Bear Paw Mountains in 1921. Having learned these legends from "his Old People," Walter Denny is regarded as a great storyteller by the Rocky Boy people. The book begins with an explanation of the Bird People who were changed into "the kind of creatures we know as birds today" because some had begun to brag about their superiority. Consequently, "a powerful spirit was sent to change them." The text of each story includes names written in the Cree language using both Cree and English syllabaries. Each story closes with a lesson. For example: "So don't think that no one sees us, no matter where we are. There is someone watching us from somewhere" and "So it is not right or nice to make fun of

anyone." These stories have been passed down by elders to teach cultural values to children. If teachers wish to use this material, they should contact either Wilma Windy Boy or Bonnie Granbois at Rocky Boy Schools, Rocky Boy, MT.

◆ ——. *How the Turtle Got Its Shell.* **(Chippewa/Cree).** Box Elder, MT: Rocky Boy Transitional Bilingual Program, 1987

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family, At Home Within Nature
Grade Level: Primary

This traditional story tells about a wanderer who is often cold and wet until he meets an old man who gives him the home on his back.

◆ ——. *Stories From the Old Ones.* **(Chippewa/Cree).** Harold E. Gray and Patricia Scott, eds. William Daychild, Illustrator. Browning, MT: Bear Chief Educational Consultants, 1979. 79 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Intermediate and Secondary

This collection of 23 as-told-to stories, published for the first time, was made possible in part by a grant from the National Endowment for the Humanities. The introduction provides background information about Denny, the storyteller. It also briefly explains the Chippewa-Cree storytelling tradition, as well as the individual styles of the storytellers, which Denny has tried to respect within the limitations of printed text. Beginning with a more distant point of view, the storyteller moves into and is present as the story progresses. The first story provides a brief history of the Rocky Boy Chippewa and the Little Bear Cree who were finally granted reservation status by Woodrow Wilson in 1916 after roaming Montana, Canada, North Dakota, Idaho, and Wyoming.

"Moons" is one story which may be used at all grade levels. In his introduction, Denny says, "There are many stories about moons, or months of the year. Other Tribes also have stories about the twelve moons. But amongst my people, the Chippewa-Cree, there are names of moons and these are what they are supposed to do"(20). Many of the stories conclude with lessons: people should respect the beliefs of others; young women should not refuse to respect the wishes of fathers and brothers; the Chippewa-Cree tradition is important because it conveys the meaning of life; it is not good to be a gossip; it is important to watch everything closely; truthful actions, generosity, proven courage and kindness are respected qualities in leaders; it is healthy for all people to bathe every day; children should be brought up to be proud; and young people should grow up to be useful not lazy.

Several stories tell about the origin of natural phenomena such as the size of ants, "Why Earth Worm Has No Eyes," "Why Snake Has A Forked Tongue," and one story tells about the "Spirits of the Winds of the Four Directions." Today, these natural phenomena serve to remind children of the lessons revealed in the stories. This book may be found in the Indian Resources Center Library, Great Falls.

◆ ——. *The Butterfly.* **(Chippewa/Cree).** Rocky Boy School: Transitional Bilingual Program, 1987.

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family,

At Home within Nature

Grade Level: Primary

Primary books with lessons, *The Butterfly* teaches children to accept themselves as they are.

Denny, Walter A.

◆ ——. *The Eagle.* **(Chippewa/Cree).** Rocky Boy School: Transitional Bilingual Program, 1987.

Genre: Traditional Story

Theme: Remembering the Old Ways, At Home Within Family, At Home within Nature

Grade Level: Primary and Intermediate

The Eagle teaches the custom and significance of the eagle.

Dion, Joseph P.

◆ Dion, Joseph P. **(Cree).** *My Tribe the Crees.* Calgary: Glenbow Museum.

Genre: Cultural and Historical Resource

Theme: Remembering the Old Ways, Cultural and Personal Loss and Survival, Change and Growth, Between Two Worlds

Grade Level: Intermediate and Secondary

This is the story of the Crees told by a descendent of Big Bear. Dion, who lived between 1888-1960, tells about his people before the coming of the Europeans and about the effects of white contact, the treaties, and settling on the reserves. It is important that Dion's book be read and studied either before or in conjunction with Dempsey's or Dusenberry's works.

Durgeloh, Bill

◆ Durgeloh, Bill, et.al.**(Salish/Kootenai).**"Skool Loo—Legends from Here and There." The Dovetail Magazine. Ronan, MT. Vol. I, No. 2, Spring 1973, pp. 30-40.

Genre: Traditional Story

Theme: Remembering the Old Ways

Grade Level: Intermediate and Secondary

This publication includes three legends from the reservation.

Feather Earring, Turns Back, Old Coyote, Puffer, Lela

◆ Feather Earring, Turns Back, Old Coyote and Lela M. Puffer **(Crow).** *Prairie Legends.* Billings, MT: Montana Council for Indian Education, 1978. 32 pages.

Genre: Traditional Story

Theme: Remembering the Old Ways, At Home Within Family, Change and Growth

Grade Level: Primary and Intermediate

In the first story, "How We Got the Great War Dance," Red Wolf learns the dance from watching prairie chickens. In the second story, after years of separation, a "Lost Boy" returns to his camp because his parents followed the advice of a young man. In "Crow Courtship," Sun Eagle wishes to marry beautiful Dawn Star. Although she gives him no encouragement, he persists and continues to bring her presents. One day Sioux warriors capture Dawn Star, but she risks her life to escape and return to Sun Eagle. The fourth story, "Redman's Grandfather," begins with the creation of the earth. Of all the animals, the grizzly is master. After Great Spirit's daughter marries a grizzly son, she bears children who were the first Indians. These stories reflect the values of close observation, fortitude, commitment to a purpose, and interdependence between humans and animals.

◆ Flathead Culture Committee. *A Brief History of the Flathead Tribes.* St. Ignatius, MT: Flathead Culture Committee, 1978. **Flathead Culture Committee**

Genre: History
Theme: Cultural and Personal Loss and Survival, Remembering the Old Ways
Grade Level: Intermediate and Secondary

According to the *Salish/Kootenai Bibliography,* this publication provides "a brief introduction to the history and culture of the Flathead Indians."

◆ Gathering. (**Assiniboine/Sioux**). Poplar, Montana: Fort Peck Community College, 1992. 43 pages. **Gathering**

Genre: Poetry, Essay, Short Story
Theme: Between Two Worlds, Remembering the Old Ways, Cultural and Personal Loss and Survival
Grade Level: Secondary

This is an illustrated literary magazine, published by students at the Ft. Peck Community College.

◆ Gingras, Louie (**Kootenai**). *Growing Up Indian: Stories from the Life of Louie Gingras, an 82-Year-Old Kootenai Indian.* As told to Jo Rainbolt. Billings, MT: Montana Indian Publications, 1975. 35 pages. **Gingras, Louie**

Genre: As-Told-To Autobiography
Theme: At Home Within Circles, Change and Growth, Between Two Worlds
Grade Level: Intermediate and Secondary

◆ ——. *Coyote and Kootenai.* (**Kootenai**). As told to Jo Rainbolt. Billings, MT: Montana Council for Indian Education, 1977. 35 pages.

Genre: As-told-to Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

During the winters when Louie was little, his grandmother would tell him these humorous stories about the oldtimers (animals) and "Coyote and his brave and silly deeds," and about the ways "Coyote got in a lot of trouble, but Fox always got him out of it." When Coyote misbehaves, he is often aided by his friend, Fox, who is quick to point out Coyote's mistakes. These tales teach the value of following directions, being yourself, and showing respect for wildlife. There are also tales of how Coyote prepared the animal world for the coming of people and how he tricked and changed animals like the owl and the mosquito. The stories communicate the importance of being satisfied with who we are, what we have, and what we can do, but they also tell about the origins of animal characteristics, about natural landmarks, and about the Kootenais' conflict with the Blackfeet.

◆ *Glacier Reporter* (**Blackfeet**). Browning, MT 59417. **Glacier Reporter**

Official publication for Browning, MT, and the Blackfeet Reservation.

◆ Gladstone, Jack (**Blackfeet**). *Noble Heart, Buckskin Poet Society, Wolves on Sea and Plain, In the Shadow of Mt. Lassen.* Audio Cassettes and CD's. Kalispell, MT: Hawkstone Productions. **Gladstone, Jack**

Genre: Song and Story
Theme: Remembering the Old Ways, Cultural and Personal

Loss and Survival

Grade Level: Intermediate and Secondary

Jack Gladstone is Blackfeet. Writing his own ballads, Gladstone sings, plays the guitar and drum, and performs throughout the country. In "The Hawkstone Report" Jack Gladstone describes his latest album, *Noble Heart.* "The themes of this album are self-sacrifice, love of sport and homeland, and the bond of friendship, and the songs reaffirm a sense of awe, wonder and playfulness. I employ a lot of metaphor, so interpretation can occur at whatever level the listener is comfortable with. Thus the songs on Noble Heart appeal to both children and adults." Gladstone is a storyteller; he writes original songs, songs based on historical events and persons, and songs based on traditional Native stories.

Gone, Fred P.

◆ Gone, Fred P. (**Lakota/Gros Ventre**). *The Seven Visions of Bull Lodge As Told By His Daughter Garter Snake.* George Horse Capture, ed. Lincoln: University of Nebraska Press, 1980. 125 pages.

Genre: Biography and Culture
Theme: Remembering the Old Ways, Between Two Worlds
Grade Level: Secondary

Healer and keeper of the Feathered Pipe, Gros Ventre (White Clay) religious leader Bull Lodge was born in 1802 and died in 1886. The stories of these visions outline Gros Ventre cultural geography, and they provide insight into the religion of the Gros Ventre people.

Good Strike, The Boy, and Assiniboin, Joe

◆ Good Strike, The Boy, and Joe Assiniboin (**Assiniboine**). *How Horses Came to the Ha'A'Ninin.* Billings, MT: Montana Council for Indian Education, 1980. 35 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family, Change and Growth, At Home Within Circles
Grade Level: Primary and Intermediate

On July 27, 1937, at Hays, Montana, The Boy told three stories which Thomas Main translated into English: "How Horses Came to the Ha'A'Ninin," "Red Bird's Death," and "Chief Mountain's Medicine." In the first story, a boy must travel to the east where he will find the Red Otter skin for his Red Otter Medicine Bundle. Warned of the dangers, he still continues his journey. Whenever he fails to follow the advice from those he meets, he suffers the consequences. Along the way, he takes pity on a little garter snake and is helped by a Water Monster and a Bald Eagle. Finally he meets an old man who gives him a Red Otter skin for his Medicine Bundle and then promises to give him horses if he will carefully follow the old man's advice. Because the boy has been obedient, a "whole herd of horses" follows him to his camp where he gives them away to any person carrying a rope.

While the story is entertaining, it also communicates several important valued behaviors: to respect the words and advice from elders, to be generous, and to treat all people with kindness.

Ground, Mary

◆ Ground, Mary (**Blackfeet**). *Grass Woman Stories.* Janet Bailey, ed. Browning, MT: Blackfeet Heritage Program, 1978. 59 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways, Between Two Worlds, At Home Within Circles

Grade Level: Intermediate, Secondary

During her lifetime, Mary Ground, whose Indian name was Grass Woman, experienced extreme changes in the life of Blackfeet Indians, from the travois and teepee days to the time when the reservation was a fenced compound patrolled by U.S. military. Mary Ground told these stories to her granddaughter, Cynthia Kipp, during the winter of 1977-78, and the Blackfeet Heritage Program Culture Committee reviewed them all. The fourteen stories in this volume are a blend of customs, folklore, and real-life events in the life of the Pikuni people. Many, including marriage customs and childbirth rituals, reflect the culture from a woman's point of view. Some of the stories tell of magical events that result in a lesson being taught, while others tell the true-life stories of men, women, and children who suffer harsh and sometimes violent consequences when they neglect, betray, or show disrespect for their relatives and friends.

The most appropriate story for the Intermediate Level is "Calf Coat," which communicates the interdependent relationship between human beings and animals. When a young warrior is shot in the leg, and his comrades can carry him no longer, they stop to fix him a teepee where he might rest and heal his wound. Before leaving, they provide him with warm robes and dried meat. After a time, Coyote and Bear come to Calf Coat's teepee and help him. After he recovers and he returns to his people, Calf Coat's father—in gratitude—offers to feed Coyote and Bear, the "friends who brought [Calf Coat] home."

◆ Hatheway, Flora (**Crow**). *Chief Plenty Coups*. Billings, MT: Montana Reading Publications, 1981. 35 pages.

Hatheway, Flora

Genre: Biography
Theme: Remembering the Old Ways, Between Two Worlds
Grade Level: Primary and Intermediate

Illustrated with black and white photographs, this little book covers the significant relationships and experiences in the life of Chief Plenty Coups (Crow, 1838-1932) from the time he was ten years old to his death.

◆ ——. Old Man Coyote: *Crow Legends of Creation*. Indian Culture Series. Billings, MT: Montana Reading Publications, 1970. 36 pages.

Theme: Remembering the Old Ways, At Home Within Nature
Grade Level: Primary, Intermediate and Secondary

In Hatheway's introduction, she defines Old Man Coyote Isaka Wata, "The Wise One, sometimes also called Old Coyote, as the father of all—The Creator and Supreme Being.... The story of Old Man Coycte's creation of earth and man is very similar to our Bible story of creation." In the "Creation of Earth and Man" story, Old Man Coyote sends ducks down below the earth's covering of water. From one speck of mud grow trees, flowers, and then Old Man Coyote makes Fox to keep him company. But Fox is not satisfied to eat plants, so Old Man Coyote makes birds so the Fox won't be always chasing the ducks.

The story teaches the value that all creatures should remain "busy as well as healthy." Teaching that all creation exists in an interdependent relationship, Old Man Coyote shows the creatures how to live to support themselves and how to live with each other. As he leaves his creation, he says, "Remember your bodies are of the earth; it came from the water, so you will use much water to live. Keep your bodies clean with the water, drink much water, use water to cook your food. Remember this and you will always be healthy and happy." It is a lesson from the Old Ways which still applies today.

Hatheway, Flora

◆ ——. *The Little People: Crow Legends of Creation. Billings, MT: Montana Council* for Indian Education, 1971. 36 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature
Grade Level: Primary and Intermediate
This collection includes the following stories: "How the Crows First Received Corn," "The Gift of the Dog from the Little People," "How the Bears Came to Earth," "Buffalo Boy," "The Crow Indian's Introduction to Coal," and "How Oil Got in the Ground." They communicate humor, gratitude for those who help and protect the people, and the importance of ceremony for the remembrance of gifts.

Hildreth, Dolly
Lindblad, Viola
Albent, Richard

◆ Hildreth, Dolly, Viola Lindblad, and Richard Albent. *The Money God: Stories of the Modern Indian.* **(Taos, Navajo).** Billings, MT: Council for Indian Education. 32 pages.
Genre: Short Story
Theme: Remembering the Old Ways, Change and Growth, Between Two Worlds
Grade Level: Intermediate
In "The Money God," Mr. Channubii responds to a white reporter who admires Channubii's material wealth. "Rich? Poor? he thought, how can I tell you? They do not mean the same in my language and yours." In "Jon's Dilemma," a young boy and his father conflict over the importance of education to modern Indian children. In Albent's story, "Cougar Trail," a boy experiences pride in tracking a cougar, "like Indians used to do." The stories demonstrate the values of the Old Ways and their continuing relevance for Indian life today while they also provide means for living in the two cultures.

Hungry Wolf,
Adolf and Beverly

◆ Hungry Wolf, Adolf and Beverly **(Blackfoot).** *Children of the Sun.* New York: Quill, 1987. 203 pages.
Genre: Children's Story and Poetry
Theme: Between Two Worlds, Cultural and Personal Loss and Survival, At Home Within Circles
Grade Level: Intermediate and Secondary
This is an illustrated collection of traditional and contemporary stories by and about Indian children who grew up during the early 1900s.

Hungry Wolf, Adolf

◆ Hungry Wolf, Adolf. *Good Medicine in Glacier National Park: Inspirational Photos and Stories from the Days of the Blackfeet People.* Golden, British Columbia: Good Medicine Books, 1971.

◆ ——, compiler. *Legends from the Old People.* **(Blackfoot).** Invermere, British Columbia: Good Medicine Books, 1972. 62 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Circles
Grade Level: Intermediate and Secondary

◆ ——. *Legends Told by the Old People.* Summertown, TN: Good Medicine Book Publishing Company, 1972.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary, Intermediate, and Secondary

With his encouragement to read these stories aloud on cold winter nights and to "think Good Thoughts" while reading, Adolf Hungry Wolf begins this collection of 22 stories from Sioux, Mandan, Hidatsa, Assiniboine, Coeur d'Alene, Nez Perce, Gros Ventre, Flathead, and others. Some of the stories are origin tales, while others are Trickster stories.

In the New World

◆ *In the New World.* (Crow). Ashland, MT: St. Labre Indian School, 1988.

Genre: Poetry
Theme: Remembering the Old Ways, Between Two Worlds, At Home Within Nature, At Home Within Family
Grade Level: Primary and Intermediate

This is a collection of poetry written by students of the Pretty Eagle School and the Saint Charles Mission.

Indian Reading Series

◆ *Indian Reading Series.* Northwest Regional Laboratories. Ichelium, WA: Sundance Educational Publishers, 1977-82.

Genre: Traditional Legend and Story
Theme: Remembering the Old Ways, At Home Within Family, At Home Within Nature, Change and Growth, Between Two Worlds, Lifeways and Stereotypes
Grade Level: Grades K-6

Intended as a supplemental reading program to help children improve reading comprehension and enhance verbal and written communication, this series also intends to develop and reinforce students' positive self-image and pride. All of the story content has been researched, written and illustrated by American Indians. The National Institute of Education, participating tribes, and the Pacific Northwest Indian Program of the Northwest Regional Educational Laboratory, over 250 "reservation-based planners, writers and artists" cooperated to produce this series which was tested for over five years. It has been used in the following programs: Language Arts, Indian Language and Culture, Special Education, Multi-cultural Awareness, Gifted and Talented, Head Start, Adult Basic Education, and Libraries.

According to The Northwest Report, Northwest Regional Educational Laboratory:

> The pages are alive with the animals and birds that shared the Indian's domain—coyotes and buffalo, eagles and ravens, bears, whales, and wild horses. Told with grace, wit and wisdom, the stories have been handed down over many generations from a time when storytelling was the vehicle for transmitting culture, for teaching values and survival skills, and for explaining natural phenomena.

Although each of the four teacher's manuals suggest activities to accompany the stories, almost sixty pages in the "Levels I, II, and III Teacher's Manual" explain and illustrate the following teaching activities: Dramatization, Talking About, Retelling the Story, Writing Down, In Other Words (Making Books), and Word Study. "Level IV Teacher's Manual" provides historical information regarding the participating reservation communities, including Flathead, Blackfeet, Fort Belknap, Fort Peck, and Northern Cheyenne. "Teacher Guided Activities" accompany each story for this level. "Level V Teacher's Manual" provides vocabulary studies and science and social studies activities. The series also includes a parent/teacher guide. Elementary as well as secondary schools will find this an invaluable resource for the teaching of Native American literatures. The series includes 99 student booklets, 4 teacher's manuals, 1 book, and

1 parent/teacher guide. The series is available on ERIC, beginning with document number ED 258 758.

Kammen, Robert
Marshall, Joe
Lefthand, Frederick

◆ Kammen, Robert, Joe Marshall, and Frederick Lefthand. (**Lakota, Cheyenne**). *Soldiers Falling Into Camp: The Battles at the Rosebud and the Little Big Horn.* Encampment, WY: Affiliated Writers of America, 1992. 229 pages.

Genre: Memoir, History
Theme: Between Two Worlds, Cultural and Personal Loss and Survival
Grade Level: Intermediate and Secondary

This narrative of these two battles incorporates the participants' voices.

Kicking Woman, George and Molly

◆ Kicking Woman, George and Molly (**Blackfeet**). *Sikawakassi'kokaan: Black Deer Lodge Design, Blackfeet Lodge Coloring Book.* Browning, MT: Browning Bilingual Program, 1990. 20 pages.

Genre: Culture
Theme: Remembering the Old Ways
Grade Level: Primary

In both English and Blackfeet, the book explains the design and use of the Blackfeet Lodge, using the Blackfeet elders' Black Deer Lodge design as the basis of the story. An activity for students to create their own lodge design and to tell a story about it is suggested at the end of the book.

Kipp, Neil

◆ Kipp, Neil. (**Blackfeet**). *Pre-Columbian History of the Red Man (before Anglo--Saxons).* Roxanne DeMarce, editor. Browning, MT: Blackfeet Heritage Program, 1960. 48 pages.

Genre: Culture, History
Theme: Remembering the Old Ways
Grade Level: Secondary

Representing the author's view of precontact Blackfeet experience, this book provides information on how the Blackfeet communicated with other tribes, the importance of children, their religion, and different societies. It can be used as an introduction of prehistoric Blackfeet history from the holistic approach.

Kipp, Woody

◆ Kipp, Woody (**Blackfeet**). "Living in the Absence of the Sacred." Words on Wilderness. Newsletter of the Wildlands Studies and Information Center. Missoula, MT: University of Montana. Spring 1993, pp. 1-2.

Genre: Contemporary Essay
Theme: Between Two Worlds, Cultural and Personal Loss and Survival, Remembering the Old Ways
Grade Level: Intermediate and Secondary

Woody Kipp, a member of the Blackfeet tribe, works at the University of Montana as a counselor and instructor in the School of Journalism. His editorials have been published in major newspapers across Montana. In this essay, Kipp contrasts the Native and non-Native world views, exploring the questions "What is sacred?" and "What on this earth is deserving of mankind's respect?" especially regarding wilderness issues such as the Badger-Two Medicine area and exploration for oil. This essay will work well with stories featuring vision quests and the value of the interdependence between humans and their surrounding landscape. It also can be used in conjunction with the following novels which deal with the conflict over natural resources and their sacred value to

tribal peoples: Linda Hogan's novel *Mean Spirit,* McNickle's novel *Wind from an Enemy Sky,* and Louis Owens' novel *Wolfsong.*

Kootenai Culture Committee

◆ Kootenai Culture Committee. *Coyote and Trout.* Beaverton, Oregon: Educational Systems, Inc., 1978.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
This may be found in the Salish/Kootenai College Library.

◆ ——. *How Martin Got His Spots.* Beaverton, Oregon: Educational Systems, Inc., 1978.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

Law, Kathryn

◆ Law, Kathryn. *Salish Folk Tales.* Billings, MT: Montana Indian Publications, 1972. 40 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature, At Home Within Family
Grade Level: Intermediate and Secondary
The storytellers in this collection are Sophie Adams, Eneas Pierre, and Agnes Vanderburg. One story tells how the animal people took away the mosquitos' power. "From now on, you aren't going to have any killing power. When Indians come to this world, you won't be able to kill any of them. You will only be bothersome! And that is where all the mosquitos at Little Falls on the Spokane Reservation came from and why there are so many there today." In some of these stories, the selfish or greedy monster—or individual—is killed, especially when his/her behavior jeopardizes the life of a relative.

◆ ——. *Tales from the Bitterroot Valley and Other Salish Folk Stories.* Billings, MT: Montana Indian Publications, 1971.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary, Intermediate and Secondary
Tales is a collection of coyote stories as told by Agnes Vanderburg, Jerome Lumpry, Ignace Pierre and Adele Adams. In the introduction, Law tells how "Coyote was sent to earth by God to protect the animal people. Coyote was forever getting into trouble and often got killed by monsters and other evil beings. Then Fox, his brother, would bring him back to life by jumping over him.... When Coyote had taught the animal people all he knew, he left the earth, going to where the Sun rises. His wife, Mole, went to where the Sun sets. People say Coyote will return at the end of the world.... Today, when one person mocks another, they call him Sin-Cha-lay, which means Coyote in the Salish language."
The stories in this collection include "Coyote and Rock," where Coyote is saved by two old women; "How Skunk Lost His Killing Power," where Coyote restricts the Skunk's power because he had abused it; "Mole Leaves Coyote," where Coyote is left alone because of his unwillingness to share his food with his family; "The Swallowing Monster," which tells the story of why the "ant, the bed bug, and the wood tick look as they do today;" "The Race," where Coyote thinks to win the race but drowns because he failed to heed the warning of an old

woman; "Coyote Loses His Eyes" and "Coyote, Chickadee, and Grouse." These stories show the folly in setting unrealistic goals. The stories may be compared with Coyote Stories by Mourning Dove.

Long Standing Bear Chief

◆ Long Standing Bear Chief, a.k.a. Harold Gray (**Blackfoot**). *Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs.* Browning, MT: Spirit Talk Press, 1992. 68 pages.

Genre: Memoir and Culture
Theme: Remembering the Old Ways, At Home Within Circles, Between Two Worlds, Lifeways and Stereotypes
Grade Level: Intermediate and Secondary

This book represents a collaboration between a student from Carroll College, Lenore McKelvey Puhek, and her teacher in Browning, Long Standing Bear Chief, at the Blackfeet Tribal College. The chapter headings represent the questions Puhek asked Bear Chief, and his responses reveal his concern for dispelling many misconceptions about Indian people.

According to the author, this book represents the "values [he wants his] children to know, understand and respect." He also admits what is written "has a sacred origin," so readers should use this book with particular respect for that value. In the first chapter, Bear Chief explains the origins of his people's names: Pikuni, Blackfoot, Blackfeet (assigned by the Federal Government in 1935 since it indicates the plural), Blood. He also explains the enemy origins of other tribal names: Cheyenne, Sioux, Cree, and Navajo. Following chapters include discussions about many aspects of the lives of contemporary Indian people from the author's point of view, especially the Pikunis living on the Blackfeet Reservation.

Magorian, Jim

◆ Magorian, Jim. *Keeper of Fire.* (**Cheyenne**). Billings, MT: Council for Indian Education, 1984. 78 pages.

Genre: Historical Fiction
Theme: Remembering the Old Ways, Change and Growth, Lifeways and Stereotypes
Grade Level: Intermediate

After his Cheyenne father is killed in the battle of the Little Greasy Grass (The Little Big Horn), Shanni experiences a vision where he is called *not* to be a mighty warrior; instead he is called to be The Keeper of Fire—the guardian of a mighty power for his people. Under the direction of Old Badger, the medicine man, Shanni studies the Cheyenne traditions so he might bring honor to his father's name. However, he is separated from his tribe when white soldiers attack a Cheyenne hunting party and only Shanni survives. On his journey to rejoin his Cheyenne people, he meets a friendly family of homesteaders who treat his wounds, feed and house him, and teach him some of their language. Shanni helps them fight a wild prairie fire. When he hears the prairie fire speaking to him in a "voice pulling him deeper into the jagged flames," he is led to rescue their child from the midst of those flames. Shanni has learned he has the power to create and destroy fire.

Although the author is non-Indian, this short novel lacks the romanticism and simplistically polarized view of Indian-white relations which dominates much contemporary literature about Indian peoples. Instead, *Keeper of Fire* portrays both Indians and whites in a realistic coming-of-age story. Teachers may use this in combination with more romanticized historical works about Plains Indians.

◆ Many Guns, Tom (**Blackfeet**). *Pinto Horse Rider.* Browning, MT: Blackfeet Heritage Program, 1979. 67 pages. **Many Guns, Tom**

Genre: Traditional Stories and History
Theme: Remembering the Old Ways, Between Two Worlds
Grade Level: Intermediate and Secondary

As part of an effort to preserve oral tradition and produce a history about the Blackfeet people, Tom Many Guns related the story of his life in his native language, revealing the rich cultural heritage of the Blackfeet. Gathering these recollections through interviews, translators used every effort to preserve Tom Many Gun's narrative style. Excellent reading material, this collection includes legends and personal stories either experienced by Many Guns or handed down to him.

◆ Martinson, David (**Ojibway**). *Manabozho and the Bullrushes.* Duluth, MN: School District 709, 1975. 34 pages. **Martinson, David**

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

Manabozho is the Ojibway Trickster/Transformer figure. According to Slapin and Seale, in *Through Indian Eyes,* this is "an exemplary story about the consequences of pride, anger, competitiveness, and excess."

◆ ——. (**Ojibway**). *Shemay/The Bird in the Sugarbush.* Duluth, MN: School District 709, 1975. 29 pages.

Genre: Contemporary and Traditional Story
Theme: Remembering the Old Ways, At Home Within Circles
Grade Level: Primary

Illustrated in color, this is a contemporary story about a grandmother who tells a story and a girl with a special sensitivity for the sadness of a bird.

◆ McDonald, W.H. *Creation Tales from the Salish.* Billings, MT: Montana Council for Indian Education, 1973. 32 pages. **McDonald, W. H.**

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Circles
Grade Level: Primary and Intermediate

This collection of eight Coyote stories begins with the creation of the earth. In the first story, Amotken follows his mother's advice, creates Coyote, and gives him power to be the special helper of "wicked" human beings "until they learn to get along." Although Coyote is fallible and the "fool" of his pride, he uses his wits and his power from Amotken "to make the world safe for the human people."

◆ Mogor, Robert A. *(Salish/Kootenai). Flathead, Kutenai, Pend d'Oreille Flannelboard Stories.* Mimeo. St. Ignatius, MT: Native American Cultural Awareness Program, St. Ignatius Elementary School District, 1975-76. **Mogor, Robert**

Genre: History and Traditional Story
Theme: Remembering the Old Ways, Cultural and Personal Loss and Survival
Grade Level: Secondary

These are traditional and historical stories of the Confederated Tribes drawn primarily from *Char-Koosta,* the Salish/Kootenai tribal newspaper.

Nicholsen, John

◆ Nicholsen, John. *Chii-la-pe and the White Buffalo.* (**Crow**). Billings, MT: Montana Council for Indian Education, 1981 (1941c). 41 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature, At Home Within Family, Change and Growth
Grade Level: Primary and Intermediate

When a boy befriends and protects a white buffalo calf, the buffalo bull grows to return, year after year, "bringing comrades [more buffalo] so...the Crows will never be hungry." At the beginning of this book, Rosalie BearCrane, Crow, says: "This story is a vivid portrayal of the adventures of a young Indian boy during the era when Plains Indians relied on the buffalo to survive. It is a beautifully written characterization of the boy, interspersed with mystery, culture, tradition, and history, which can stir the emotions of young readers and would spark the imagination, even without the superb illustrations. A true picture of the life of our people." The story teaches that rewards come to those who demonstrate respect and compassion for others. In this story, the reward comes to all the Crow people because of Chii-la-pe's respect for the white buffalo calf.

Old Coyote, Elnora A. Reyhner, Jon

◆ Old Coyote, Elnora A. and Jon Reyhner, eds. *Teepees are Folded: American Indian Poetry.* Billings, MT: Montana Council for Indian Education, 1991. 44 pages.
Genre: Poetry
Theme: Remembering the Old Ways, At Home Within Circles, Between Two Worlds
Grade Level: Intermediate and Secondary

Although the specific tribal affiliation for each poet is not mentioned, the poems do represent a variety of backgrounds. This is contemporary poetry which connects with the Old Ways while it also reflects the issues which so many young Indians experience today. The following lines are from a poem by Don Watson regarding the importance of the Old Ways: Like "a drink of water held within/ the cupped hand...that precious liquid slipping away/becomes a matter/of life/ and death." The speaker warns of a time "when the old ways will be needed by all people..." All of these short poems are written primarily by Plains Indian poets, and they sing of "The Old Ways" of Buffalo days and "folded" teepees, they sing of a "Summer Afternoon" and Grandmother's "Winding Fingers," and they tell their stories of culture conflict and survival.

Old Coyote, Henry and Barney

◆ Old Coyote, Henry and Barney Old Coyote (**Crow**). *Crow Stories.* Crow Agency, MT: Crow Tribal Publication, 1985.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

This local publication includes three stories: "Saga of Red Bear," "Story of Spotted Horse," and "Story of Rabbit Child," as translated by Henry Old Coyote and Barney Old Coyote. The publication includes a Crow alphabet and pronunciation guide and an appendix of the Crow Tribal structure.

Old Coyote, Sally Toineeta, Joy Yellowtail

◆ Old Coyote, Sally and Joy Yellowtail Toineeta. *Indian Tales of the Northern Plains.* Billings, MT: Montana Council for Indian Education, 1971. 31 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Family

Grade Level: Primary and Intermediate

Six stories from various tribes comprise this collection. The Blackfeet story, "Napii and the Bullberries," may be compared with Goble's book *Iktomi and the Berries*, where the Trickster/Transformer is tricked by the reflections of berries in the water. The story teaches a lesson about the folly of pursuing illusions as though they are reality.

In the Crow story, "Chipmunk and the Chick-A-Dees," while Chipmunk is out gathering pine cones for winter, he hears Chick-a-dees playing hide-and-seek. Chick-a-dees stop to help him fill his hole, but when they finish, all the older Chick-a-dees have left the young ones behind. Because the Chick-a-dees help him, Chipmunk offers to share his nuts with them throughout the winter. And that is the story of how the Chick-a-dees became "snow birds." Many lessons are present in this story, but it certainly demonstrates the advantages of cooperation between individuals who are different. When they behave like relatives, they are At Home Within Family.

In the "Blackbird and the Buffalo" Arapahoe story, blackbird marries a buffalo cow. After a time, she returns to her people and takes their only son with her. The blackbird goes to the buffalo people to ask for his son, but is told he must prove himself first. Although this story involves two very different animals, it communicates the problems which occur when individuals from two different worlds marry. However, the story also demonstrates that strength and wisdom will be respected and rewarded, even by an enemy.

"The Girl and the Horses" may be compared with Goble's story *The Girl Who Loved Horses*. When a girl's parents forbid her to marry a certain warrior, she becomes separated from her people and joins a herd of horses. The story ends with an explanation of the Native belief that humans can change forms. "In this case the warrior changed into the stallion. In another version of the story the girl changed into a horse, too." The story may also be used to illustrate ways humans, plants, and animals still change from one form or behavior to another.

◆ ——. *Indian Tales of the Northern Rockies.* Billings, MT: Montana Indian Publications, 1971. 31 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

This collection includes several short tales from the Gros Ventre, Flathead, Crow, Shoshone, Blackfeet, and Nez Perce. "How the Animals and Birds Got Their Names" was recorded by Nez Perce Headstart Teachers, and it tells how the "Great Indian Maker, who ruled over the world, called on the wise Coyote" to give animals and birds their names. In this story he names Skunk, Deer, Bluebird, Bear, and Raccoon.

◆ *Recollections of Fort Belknap's Past.* **(Gros Ventre/Assiniboine).** Fort Belknap Community Council. Fort Belknap, MT: Fort Belknap Education Department, 1982. 204 pages.

Recollections of Fort Belknap's Past

Genre: Memoir
Theme: Cultural and Personal Loss and Survival, Between Two Worlds
Grade Level: Intermediate and Secondary

From 1910-1945, the survival of the Gros Ventre and Assiniboine people is demonstrated in these twenty recollections of tribal elders. Morris "Davy" Belgard

is credited with recording these stories and Linda (Gone) Miner for transcribing them. According to Preston L. Stiffarm in his introduction, "these people demonstrate through their stories, an intense desire to not only preserve their unique way of life but to be part of the overall effort to improve the lives of the whole tribe and not just themselves."

Reese, Montana Lisle

◆ Reese, Montana Lisle, ed. *Legends of the Mighty Sioux.* Interior, SD: Badlands National History Association, 1987. 158 pages.
Genre: Traditional and Historical Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate

Gathered by Reese and Indian workers of the South Dakota Writers' Project, this collection represents the traditional Sioux stories, as told in their own language. The Rosebud Sioux Tribal Council read the material and endorsed the book, and the University of South Dakota, and the Dakota Department of Public Instruction were also instrumental in its publication. Although elders and pupils in rural elementary schools suggested the pictures, Oscar Howe, Indian artist of the South Dakota Art Project, completed the drawings.

The collection is organized into five sections: "The Mighty Sioux," which includes the land, life, the life of boys and girls, and the traditions of songs and stories; "Traditional Lore," which includes creation stories and stories providing answers to questions of natures; "Campfire Tales," with several stories about Iktomi; "Legends of Places," such as "The Black Hills" and "Standing Rock"; and "Hunting and Battle Stories," which concludes with the story "Sitting Bull's Dancing Horse." Many stories in *Legends of the Mighty Sioux* are two to three pages, and an illustration accompanies each one. Because this collection has the support of the tribal and educational communities in South Dakota, it should be considered a reliable and usable resource for teaching Sioux legends from Primary through Intermediate levels.

Reyhner, Jon

◆ Reyhner, Jon, ed. *Stories of our Blackfeet Grandmothers.* Heart Butte and Billings, MT: Council for Indian Education, 1984. 23 pages.
Genre: Traditional Story and Memoir
Theme: Remembering the Old Ways, Between Two Worlds, Personal and Cultural Loss and Survival
Grade Level: Intermediate and Secondary

Based on stories told by Blackfeet elders to students at the Heart Butte School during the spring of 1983, this book describes Indian life in early Montana during the time of Indian Agency control. The stories reveal information about trading, preparation, and eating of rationed food, farming and gardening, tribal relocation under Agency direction and attitudes toward land. "The Story of Blackfoot Ridge" describes raids between the Crows and Blackfeet and another contains reminiscences about how the Pikunis lived before the white man brought liquor to the Indian. A glossary of place names in English and Blackfeet is also provided.

◆ ——. *Heart Butte, A Blackfeet Indian Community.* Heart Butte and Billings: Council for Indian Education, 1984. 24 pages
Genre: Photographic Essay
Grade Level: Primary

A collection of photographs published by the Heart Butte Bilingual Program depicts student life in Heart Butte with first-grade English and Blackfeet

captions. A Blackfeet glossary of words used is appended.

◆ Rides at the Door (**Blackfeet**), and Darnell Davis, compiler. *Napi Stories.* Browning, MT: Blackfeet Heritage Program, 1979. 38 pages. Rides at the Door

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Intermediate and Secondary

All Blackfeet People knew of Napi, from the serious side of his creation to the foolish and spiteful deeds he performed. He could talk with all living things, and he teased and pulled pranks many times on himself and others. His actions began a cycle of existence. Although each family had its own interpretation of the various Napi stories, each story has a common moral. Through these stories, it is hoped that Blackfeet children and others will begin to obtain an understanding of the Blackfeet people. Full page black and white illustrations by Blackfeet artists Barbara Gilham Aubert, Tracy Rutherford, and Kenny Doore accompany the stories.

◆ Roop, Peter (**Blackfeet**). *Little Blaze and the Buffalo Jump.* Indian Culture Series, Stories of the Blackfeet. Billings, MT: Council for Indian Education, 1984. 28 pages. Roop, Peter

Genre: Historical Fiction
Theme: Change and Growth, Remembering the Old Ways, At Home Within Circles
Grade Level: Primary and Intermediate

Little Blaze, a Blackfeet boy, experiences jealousy and anger when his father chooses another to be the buffalo runner. Little Blaze wants to prove he is grown up, and even dreams one night of being the buffalo runner himself. On the day of the stampede, his brother falls in front of the running buffalo herd, but Little Blaze runs to pull him to safety. As a reward, his father gives him his new name—Charging Bull. The story teaches the values of respect for elders and others, humility, and responsibility to clan, group, or tribe.

◆ ——. (**Blackfeet**). *Sik-ki-mi.* Heart Butte Bilingual Program and Billings, MT: Council for Education, 1984. 23 pages.

Genre: Story
Theme: Change and Growth, Remembering the Old Ways, Between Two Worlds
Grade Level: Primary and Intermediate

This children's story, illustrated by Shawn Young Running Crane, is the story of Eagle Head, who proves his bravery as he faces the first steamboat on the Yellowstone River and recaptures his chief's favorite buffalo horse, Sik-ki-mi, in a raid on a Crow camp. His courage wins him the right to ride the horse in races against the Atsinas.

◆ Rudolph, Stormy. *Quest for Courage.* Heart Butte School and Billings, MT: Council for Indian Education, 1984. 102 pages. Rudolph, Stormy

Genre: Young Adult Novel
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Intermediate

Quest for Courage is one of a series of stories of the Blackfeet which takes place when the tribe was at the height of their power during the early 1800s. Lame Bear, a boy who has been crippled by a broken leg, overcomes his handi-

Ryniker, Alice Durland

cap in the pursuit of a wild stallion that has eluded the greatest of all warriors.

◆ Ryniker, Alice Durland. *Eagle Feather for a Crow.* Kansas City, MO: The Lowell Press, Inc., 1980. 71 pages.
Genre: Story
Theme: Change and Growth, Remembering the Old Ways, Between Two Worlds
Grade Level: Primary and Intermediate
Alice Durland Ryniker taught art at Rocky Mountain College, Billings, for twenty-three years, and she and her husband have lived near the Crow Reservation. Set on the Crow Reservation at the time of Chief Plenty Coups, this is a story about a boy, Charley Little Otter, who longs to ride his uncle's pinto mare. Ignoring the warnings of Plenty Coups, Charley mounts the mare and rides into the mountains without permission. There he is bucked off the horse when a rattlesnake scares her, and Charley is left alone on the sacred mountain. In a vision, he sees the Little People and receives an eagle feather for his bravery.
Through this experience, Charley Little Otter learns that "One must work to become wise. A foolish person [who does not think carefully before he acts] is not honored for long." Ryniker demonstrates a sensitivity for the day-to-day cultural traditions of the Crow as well as for their hardships.

Salish Culture Committee

◆ Salish Culture Committee. *Coyote and the Man Who Sits on Top, and Coyote and the Mean Mountain.* Beaverton, Oregon: Educational Systems, Inc., 1978
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
Both stories are published individually and illustrated for young readers.

◆ ——. *Salish Coyote Stories.* Beaverton, Oregon: Educational Systems, Inc., 1979.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
This is a collection of stories for the fourth-grade reading level.

Salish/Pend D'Oreille Coyote Stories

◆ *Salish/Pend D'Oreille Coyote Stories.* Salish Flathead Culture Committee of the Confederated Salish and Kootenai Tribes, 1981. 79 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Secondary
Compiled by Clarence Woodcock, Director of the Flathead Culture Committee, this collection of stories is used in a Native American Studies class and is available in the Salish/Kootenai College Bookstore. Several stories resemble Mourning Dove's Coyote Stories, but nothing has been edited from these—they are transcribed from the tellings of contemporary tribal elders. Consequently, they are best taught by teachers who are very familiar with Salish and Pend D'Oreille culture and storytelling tradition.

Spirit Talk

◆ *Spirit Talk.* Volume 1, Number 1, Summer 1994. Browning, MT: Spirit Talk Press. 44 pages.
Genre: Essay, Poetry, Traditional Story

Theme: Remembering the Old Ways, Lifeways and Stereotypes
Grade Level: Secondary

Long Standing Bear Chief Mii-sa-mii-pai-poi-ii Nii-nohk Kyi-yo(Blackfoot) is the publisher of this first edition of a new quarterly magazine. This volume begins with a message from the publisher wherein he defines the title, philosophy, intended audience, and his welcome for readers to "a magazine in celebration of Indian culture. May you always walk in a sacred manner and in beauty." Glossy color photos by Layout and Design Editor Celeste River and others accompany a variety of articles and poetry featuring "what non-Indians have come to discover about the spiritual traditions of native peoples, and what indigenous people have been practicing all along."

The journal also includes two book reviews, an article about "Hollywood's Rediscovery of American Indians," and a list of summer "Celebrations in Indian Country" from across the nation. This journal may be used as a classroom resource, but it also will work as a supplemental text, especially for courses in Native American literature or culture.

Spirit Whispers Three

◆ *Spirit Whispers Three:* St. Ignatius Anthology of Student Writing. 1992-93. **(Salish/Kootenai).** St. Ignatius, MT: St. Ignatius High School Writing Lab., 1993. 123 pages.
Genre: Poetry and Prose
Theme: Remembering the Old Ways, At Home Within Circles, Between Two Worlds
Grade Level: Primary, Intermediate and Secondary

This is the third issue of *Spirit Whispers.* This and other issues present the art, poetry, prose, and reading, typing, designing, editing, and organizing of St. Ignatius students, grades 7-12. In a letter to readers, Sarah Reeve says: "Hear our students remember childhood games, mourn lost friends, recount shared events, encounter wildlife, and celebrate traditions...when you're done reading, share this anthology with a friend. It is a gift to us from our children."

In "Racoon," Nacoma Gainan (Salish), a seventh-grade student, tells a story which emphasizes the problems for individuals who are judged because they look like "criminals, even though [they] never did anything to deserve the kind of treatment" they got. This may be combined with Minerva Allen's bilingual story about "Racoon the Bandit." Made possible through a federal Title VII bilingual grant, *Spirit Whispers* is a beautiful book that teachers can use to read aloud to students of all ages.

Sta-Al-TSA-Nix-SIN

◆ *Sta-Al-TSA-Nix-SIN: Ghost.* **(Blackfeet).** Browning, MT: Blackfeet Heritage Program, 1979. 47 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Intermediate and Secondary

This collection includes various Blackfeet authors: Bill Big Springs, Sr., Louie Fish, Tom Found A Gun, Francis Potts, Annie Short Robe Running Crane, Mike Swims Under, Dave Wells, and Vernon No Runner, Illustrator. Told and heard in different cultures throughout the world and centered on incidents or experiences that are true but cannot be easily explained, ghost stories such as these are universal.

These are stories told in the winter; in contemporary Blackfeet life, they are told primarily for entertainment and for social control. Traditionally, they were told to reinforce Blackfeet religious beliefs, to explain events that were

forewarned, and to link the known with the unknown. These stories are a part of Blackfeet culture that is still intact.

Swaney, Thomas "Bearhead"

◆ Swaney, Thomas "Bearhead" (Salish/Kootenai). "'Bearhead' Swaney Takes Strong Stand." Montana Indian Health Board Newsletter. Billings, MT. Vol.1, No. 1, Oct. 1978, pp. 4-6.
Genre: Oratory
Theme: Between Two Worlds, Cultural and Personal Loss and Survival
Grade Level: Secondary
This is the text of a keynote address for the September 1978 meeting of the Montana Indian Health Board at Billings, Montana. According to the *Salish / Kootenai Bibliography*, Swaney comments on the need for Indian unity and also some of the things going on in the health area on the Flathead.

Tales from the Longhouse

◆ *Tales from the Longhouse.* (Salish). British Columbia Indian Arts Society. 1973. 112 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
Prepared by Grandmothers, these books are written by Indian children who learned the stories from their older relatives. They may be used as examples for story (re)telling activities for children from all cultures.

Tall Bull, Henry
Weist, Tom

◆ Tall Bull, Henry (Cheyenne) and Tom Weist. *Cheyenne Fire Fighters.* Billings, MT: Montana Reading Publications, 1971. 39 pages.
Genre: Story
Theme: At Home Within Circles, Change and Growth
Grade Level: Intermediate
In this contemporary story, Cheyenne fire fighters battle a fire in the Bob Marshall Wilderness west of Great Falls, Montana. Students value this book because it provides evidence of living Indian heroes.

◆ ——. *Cheyenne Legends of Creation.* Billings, MT: Montana Council for Indian Education, 1972. 32 pages.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
The introduction to this collection suggests these stories may represent the "oldest surviving form of oral literature known to man." The stories begin with Maheo, the Creator, turning mud into dust to make the "earth we walk on." Maheo makes man to live in the south, and woman to live in the north, and he shows them the migratory patterns of birds and how the seasons will change. In the "The Great Race," the buffalo men hold a race to settle the conflict between humans and the buffalo.

After the magpie wins the race for the people, the buffalo bull promises to supply the people "with meat, skins, and bones," and he promises to teach the people "how to give a Sun Dance." These stories teach about the interdependent relationship between human beings and the animals, as well as between human beings and their environment. The stories also teach the importance of ritual and ceremony for the perpetuation of the good life.

◆ ——. *Cheyenne Warriors.* Billings, MT: Montana Council for Indian Education, 1983. 32 pages.

Genre: Biography
Theme: Remembering the Old Ways, Change and Growth, Between Two Worlds
Grade Level: Primary and Intermediate

The stories of six 19th-century Cheyenne warriors and their battles, as told by those who participated in these events, are recounted in this collection. In the 1830s Big Head, a warrior and leader of the Kit Fox Society, led a war party of Cheyennes against the Utes and Shoshoni to take horses. Although seriously wounded and left for dead by his men, he survives and returns to his people.

The second story about Mouse's Road's death in battle with the Kiowas and Commanches took place in 1837, and it comes from the Kiowas, since none of the Cheyennes lived to tell his story. "Perhaps the greatest honor a warrior could receive was that the story of his bravery be told and retold by his enemies."

The third story is about White Bull, the most well-known medicine man among the Northern Cheyenne. The fourth story is about a Cheyenne woman warrior, Ehyophsta, Yellow Haired Woman, who died in 1915.

The last two stories feature Sun's Road, who fulfills a vow in battle, and Bull Could Not Rise Up, who risks his life to recover his friend. Although the names may not sound familiar to those who are not Cheyenne, these men represent the character and bravery which Cheyenne people today still admire and honor.

◆ ——. (Cheyenne). *Grandfather and the Popping Machine.* Billings, MT: Montana Council for Indian Education, 1970. 32 pages.

Genre: Autobiography
Theme: At Home Within Family, Change and Growth, Between Two Worlds, At Home Within Circles
Grade Level: Primary and Intermediate

Without taking one driving lesson, old man Raven buys the first Ford owned by a Cheyenne. Assuming he will understand the machine since he knows how to "break horses," Grandfather takes his grandson, Johnny, on an adventurous ride from Forsyth to Lame Deer. Although the stories in this collection represent the effects of culture conflict on reservation people, they are delightful and humorous stories that all grade levels can appreciate.

◆ ——. (Cheyenne). *The Rolling Head.* Billings, MT: Montana Council for Indian Education, 1971. 31 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Intermediate and Secondary

Several plains tribes have tales about the rolling head, and in his introduction to the story, Hap Gilliland tells how this tale is still told today.

◆ ——. (Cheyenne). *The Spotted Horse.* Billings, MT: Montana Reading Publications, 1970. 32 pages.

Genre: Story, History
Theme: At Home Within Family, Remembering the Old Ways, Change and Growth

Grade Level: Primary and Intermediate

This is the story of a Cheyenne boy who breaks a horse, saves the herd, and learns how to hunt buffalo from his father. In the end, Swift Hawk gives a feast in honor of his son's accomplishments. "I am so proud of him and what he has done. I have invited you here so that you may share my happiness." Intermediate level students enjoy the action in the story while they can experience the positive relationship between a father and son. The story also demonstrates the contemporary yet traditional Cheyenne custom of giving a feast to honor individuals for their accomplishments.

Tall Bull, Henry
Weist, Tom

◆ ——. **(Cheyenne).** *The Winter Hunt.* Billings, MT: Montana Council for Indian Education, 1971. 31 pages.

Genre: Traditional Story, Historical Fiction
Theme: Change and Growth, At Home Within Family, Remembering the Old Ways
Grade Level: Primary and Intermediate

This short collection relates three stories that teach the values of wisdom, courage, bravery, and commitment to relatives. In the first story, Little Thunder's father returns home with frostbitten feet and no game. Little Thunder decides he must do the hunting so his family can eat. The wolf helps him find the buffalo; and when Little Thunder returns to camp, the medicine man tells him that the wolf is now his medicine: "he is wise, able to take care of himself, and knows how to surprise his enemies." The other two stories are entitled "Snake Medicine," and "Horses for the Cheyenne."

◆ ——. *Ve'Ho: Cheyenne Folk Tales.* Billings, MT: Montana Reading Publications, 1971. 32 pages.

Genre: Traditional Story
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Primary and Intermediate

Ve'Ho, the Cheyenne Trickster/Transformer figure is disguised as the "White man," who is both clever and foolish. In this collection, Ve'ho has the adventures of "Plums in the Water," "The Elk Skull," "The Lost Eyes," "Catching Fish," and he has an adventure with "his friend, Coyote." Through these stories, children can be entertained while they learn the importance of being very observant and cautious; they can learn also to use ingenuity in solving problems.

Tatsey, John

◆ Tatsey, John **(Blackfeet).** *The Black Moccasin-Life on the Blackfeet Indian Reservation.* Paul T. DeVore, editor, and introduced by Mike Mansfield. C.W. Hill Printers, 1971.

Genre: Essay and Memoir
Theme: Between Two Worlds, Lifeways and Stereotypes, Remembering the Old Ways
Grade Level: Secondary

This is a collection of Tatsey's weekly columns for the Glacier Reporter of Browning, MT, during the late 1950's and early 1960's. Born in 1894, Tatsey writes about many aspects of contemporary tribal life, including insights gained from his eighteen years as a Blackfeet tribal policeman. Also included is a verbatim transcription of tape recordings made by Tatsey where he interprets Blackfeet names, legends, and tribal ceremonies. The illustrations are by Albert Racine.

◆ Teit, James A. (**Salish/Pend d'Oreille**). "Pend d'Oreille Tales." *Memoirs of the American Folk-Lore Society.* Vol. II, 1917, pp. 114-118.

Teit, James A.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Secondary

Included in this book are six Pend d'Oreille tales related by Michel Revais.

◆ Throssel, Richard. *Blue Thunder, Crow Indian Legend.* Billings, MT: Montana Indian Publication Fund, 1976. 31 pages.

Throssel, Richard

Genre: Traditional Story
Theme: Remembering the Old Ways, Change and Growth
Grade Level: Primary and Intermediate

The story of the conflict between Little Light (Son of the Morning Star) and Blue Thunder (Crow) teaches the tragic consequences of selfish competitiveness and disregard for the responsibilities between friends. When two friends are matched against each other in an arrow shooting contest, the loser forgets "all the traditions of friendship and generosity" and grows bitter when Little Light wins. However, the young man proves himself to the Thunder Bird and earns adoption, giving him the right to be called Blue Thunder. Other events follow, and the story ends with the affirmation that the young boy's spirits are "at last united in friendship."

◆ *Through the Eyes of an Indian.* Browning, MT.

Through the Eyes of an Indian

This weekly publication serves the Blackfeet Nation.

◆ Van Ahnen and Joan Azure Young Bear. *Charlie Young Bear.* Billings, MT: Montana Council for Indian Education, 1991. 32 pages.

Van Ahnen Young Bear, Joan Azure

Genre: Story
Theme: At Home Within Circles, Change and Growth
Grade Level: Intermediate

This story is based on an 1955 incident in Tama, Iowa, when the U.S. Government paid the Mesquakie Indians for past treaty rights. With the money, Charlie Young Bear's mother will get a new stove, his father will get new tools, and Charlie asks his grandfather for a bicycle. He prays and makes offerings to the Great Spirit. One day his grandfather drives the truck to town and returns not with a stove, not with tools, but with a truck full of shiny silver bicycles for Charlie and all his friends. From this experience, Charlie grows to appreciate gifts and the importance of making offerings to the giver.

◆ Wagner, Curly Bear (**Blackfeet**). *Curly Bear's Blackfeet Stories.* Hawkstone Productions, 1996.

Wagner, Curly Bear

Genre: Traditional Story
Theme: Remembering the Old Ways, At Home Within Nature, At Home Within Family
Grade Level: All levels

This audio cassette of seven Napi stories and the stories "Scarface" and "Why the Mountains Are Sacred" is an excellent resource for use in the classroom. An experienced storyteller, Wagner tells the stories, asks questions of the audience, and explains the important morals or traditional values in each. In his capacity as the Blackfeet Cultural Director, Wagner successfully worked to return the skeletal remains of 29 tribal members to Montana from Washington, DC. He has worked to register the Sweet Grass Hills in the National Register of

Historic Landmarks and has constantly toiled to identify and preserve sacred sites in and around the Blackfeet Reservation. Curly Bear Wagner is the great grandson of Chief Red Crow, and he continues to tour the U.S. speaking on Blackfeet history and culture.

War Stories of the White Clay People

◆ *War Stories of the White Clay People.* **(Gros Ventre).** Curriculum Development Project. Fort Belknap, MT: Fort Belknap Education Department, 1982. 138 pages.

Genre: Traditional Story and Memoir
Theme: Remembering the Old Ways, Cultural and Personal Loss and Survival
Grade Level: Primary, Intermediate, Secondary

According to Preston L. Stiffarm, Fred Gone Sr., a tribal member, recorded these stories in the original local syntax. They tell of the days when the White Clay People followed the buffalo. Most of the stories are accounts of personal exploits, but others are of "unusual events that happened in Gros Ventre history...which served to explain unnatural phenomenon that occurred in their daily lives. The White Clay people lived in a harsh and brutal world but they lived to survive and prosper amidst trial and tribulation and to tell of their exploits in their circle of life that the Creator had given to them."

"Grows Tallest—A Tepee" is a story from the "early days of the Gros Ventre Tribe" about a young man who follows a dream. While pursuing the commands in his dream, Southern Rabbit changes from being foolish to wise and is given the name Wolf Neck Lace. After his people see how his wisdom can help them also, he is elevated "to the highest ranks of chieftain as well as medicine man." This is a complex story, but teachers can read it to students, episode by episode.

Weisel, George F.

◆ Weisel, George F. *Ten Animal Myths of the Flathead Indians.* Anthropology and Sociology Papers, No. 18. Missoula, MT:University of Montana, 1959.

Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Intermediate and Secondary

According to the *Salish/Kootenai Bibliography*, this is a popular collection of Flathead animal tales as told by Ellen Big Sam.

Weist, Katheryn

◆ Weist, Katheryn. *Belle Highwalking - The Narrative of a Northern Cheyenne Woman.* Billings, MT: Montana Council for Indian Education, 1982. 66 pages.

Genre: Memoir, Traditional Story
Theme: Remembering the Old Ways, At Home Within Circles, Between Two Worlds, Cultural and Personal Loss and Survival
Grade Level: Intermediate and Secondary

At 79 years, the half-sister of John Stands in Timber told Katheryn Weist the stories she had heard and lived through on the Northern Cheyenne Reservation. Those reservation years brought dramatic change to the Cheyenne people, and this memoir blends Cheyenne cultural ways with historical events and government programs as they affected the people. With sadness she tells how times are different now, since people have moved to town: they eat white-man's food and their teeth fall out; the men are educated and forget how to work, and they forget their relatives and drink too much. But she writes this memoir so her grandchildren will know what it was like for her and their people in the Old

Days. Several stories feature the Trickster character, but wise women succeed in outsmarting him. Although her stories are frequently tragic, her sense of humor, her personal strength, and her love of and commitment to her people and especially her grandchildren survive in this memoir. Because of the sensitivity of some sexual issues, teachers should select the readings.

Woodcock, Christine

◆ Woodcock, Christine **(Salish/Kootenai).** *How the Chipmunk Got His Stripes on His Back.* St. Ignatius, MT: Flathead Culture Committee, 1978.
Genre: Traditional Story
Theme: Remembering the Old Ways
Grade Level: Primary and Intermediate
With illustrations, this is a traditional animal story.

Woodcock, Clarence

◆ Woodcock, Clarence **(Salish/Kootenai).** "The Heritage of the Flathead: Worthy of Centennial Preservation." *Montana: Magazine of Western History.* Vol. 14, No. 2. April 1964, pp. 120-121.
Genre: Essay, Memoir
Theme: At Home Within Circles, Remembering the Old Ways
Grade Level: Secondary
This article calls for the preservation of the Flathead heritage.

Wotanin Wowapi

◆ *Wotanin Wowapi.* **(Assiniboine/Sioux).** Poplar, MT: Fort Peck Reservation.
A weekly newspaper of the Fort Peck tribe.

BEING INDIAN IS:

In my mind being Indian is:
:putting up with whites' ways.
:having your opinion not count.
:being treated as if we are not supposed to be here.
:being limited to land in our own country.
:being watched extra closely or even
being rejected by white owned stores.
:not being able to speak our native tongue.
:being the butt of white jokes.
:being called "prairie nigger" in white towns.
:having some think we don't exist anymore.
:being known as drunken dirty savages.
:people just turning their heads when an Indian accomplishes
something which gains attention.
:being put at the bottom of the list or at the end of the line.
:being better than whites at sports but
only being recognized with our own kind.
:having to be better than most just to break even with them.
BEING INDIAN WILL PROBABLY BE MY HARDEST JOB IN LIFE.

Scott Azure (Sioux/Assiniboine)
Age 16, Poplar, MT

Gratification *

Through the great big swinging
doors under the double arches, I sway
slow and cool up to the clean, shiny
counter. The clerk steps over from the fries
bringing a warm, greasy smell with her smile.
I order the $2.99 bacon double cheese burger
with fries, sweet 'n sour sauce, I don't supersize.
She beeps the register, grins and repeats
my order like it fills her life
to take my money. I pay, she makes me
a frozen meal. I think, This lady is really nice,
so I leave her a tip. As I walk out I look
back at her snatching the money
like it was food.

Drew Dumont (Salish/Kootenai)
Age 14, Charlo, MT

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1998 SIGNATURES FROM BIG SKY

In Between

If I am Indian, and
I am white
does this make me the
one who causes the
fight, or does this make
me half less than
the white man
Why can't we get
along, we are not
half or less, we
are of all one
equal race in God's eyes
mankind.

Jamie Gorder (Sioux)
Age 16
Poplar, MT

I Am Me

I will not let them invade my space
to judge my looks or eternal race.
I hold my head high
My spirit ever more alive.
I am free
I am me.

Jessica ThreeFingers
(Northern Cheyenne)
Age 16, Lame Deer, MT

SUPPLEMENTAL RESOURCES

Author's Note: The resources listed in this section are intended to supplement the bibliography of Montana and regional Native American literature with materials that develop awareness of Native American culture and history and that help educators incorporate Native American literature in the curriculum.

All My Relations

◆ *All My Relations: Sharing Native Values Through the Arts.* Catherine Verrall and Lenore Keeshig-Tobias, Compilers. Canada: Canadian Alliance in Solidarity with Native Peoples, 1988.

Genre: Story, Poetry, Drama, Art, Song
Theme: Remembering the Old Ways, At Home Within Family, At Home Within Nature, At Home Within Circles
Grade Level: Primary and Intermediate

Intended primarily for non-Native teachers of children in grades K-6, "this kit is for parents, group leaders (Brownies, Guides, Clubs, camp, religious education...) and others who care...[about] discovering Native values in stories and music, poetry and symbols...[and] expressing these values through creative drama, words, songs, art, and action.... Inspired by the Elders, child-tested, compiled by a teacher [f]or the survival of all the grandchildren—bird and tree and fish and 4-legged, as well as human. And for the survival of our mother the Earth."

Using the words of David Suzuki, Basil Johnston, Chief Dan George, and Chief Seattle, "The Beginning" offers an introduction to the purpose of this publication. The "Stories" section features Cree, Okanagan, Seneca and Wabenaki, Ojibwe, Salish, and Iroquois stories. The "Poetry" section shows children how to "make a poem." The "Symbols" section illustrates the following: Circle; all my relations; Mother Earth; Thanksgiving; 4 Elements—air, water, fire, rock; Moon/Calendar; and Understandings of Drum, Elders, Feather, Hair, Moon, Pipe, Powwow, Sweetgrass, Tobacco, Tree of Peace, Trickster, Turtle Island, and Wampum. Primary and Intermediate teachers find this an essential tool for providing their students with creative, comprehensive, and authentic lessons from the Original Peoples of this land.

Ashabranner, Brent

◆ Ashabranner, Brent. *Morning Star, Black Sun.* New York: Dodd, Mead and Company, 1982.

Genre: Environmental, Cultural and Sociological Resource

This book examines the issue of strip mining for coal and its impact on the reservation communities, specifically the Northern Cheyenne.

Bevis, William W.

◆ Bevis, William W. *Ten Tough Trips, Montana Writers and the West.* Seattle, WA: University of Washington Press, 1990.

Genre: Literary Criticism

William Bevis is Professor of English at the University of Montana in Missoula, where he has established himself as a significant authority on the literature of Western America and of Montana in particular. Believing that discussions about literature should involve all people, Bevis has worked with the Montana Committee for the Humanities to bring his expertise and western

literatures to the general public. Clearly defining his terms, and drawing the reader into more personal communication through his use of the understood "you," William Bevis succeeds in making literary scholarship accessible to lay readers through these "personal essays for a general audience."

Ten Tough Trips addresses issues of western identity through three phases in Montana's literary history: stories "set in that nineteenth century of empire and hope"; works of Native American culture and literature from the late 1930s, including the collaborative works of Linderman and Plenty-Coups, and the stories and novels of D'Arcy McNickle, and James Welch; and the "final phase, 1960 to the present," where realism shifts to psychological modernism.

Most important for readers of Native American literatures, as well as for those who would better understand the "western" mind, is the essay "McNickle: Homing In"(92-108). Here Bevis explains the concept of "primitivism," that "nature" is the opposite of civilization; it is this notion which "shapes the extreme 'white plot'" in literatures. Going West, Europeans and Americans were frequently fleeing civilization, to advance "with little or no regard for family, society, past, or place."

Furthermore, Europeans expected—(and Americans still do expect) wild and uncivilized Indians—since the Indians inhabited the American West. Contrasting this view with the tribal world, Bevis goes on to describe that world as revealed in memoirs and contemporary novels. "... most Native American novels are not about going out, diverging, expanding, but about zooming in, converging, contracting." The search for identity, for the Native American characters in contemporary novels, "is not a matter of finding 'one's self,' but of finding a 'self' that is transpersonal," with respect to "society, past, and place." As a result of western expansion, "European individualism came face to face with Third World tribalism" in a "huge collision of cultures and values...The resulting conflicts and misunderstandings continue to this day."

His second essay, "Native Nature: Chickadee Jive"(109-116) deals with "primitivist expectations of the sacred earth prior to the evils of civilization," and the contrasts between that notion and the Native American world, as exhibited in the novels of McNickle and Welch: "'Mother Earth' is not wild. Nature is part of tribe ... unpredictable and various." *Ten Tough Trips* is an excellent resource for teachers as well as students, especially for understanding the works of McNickle and Welch.

◆ Bowker, Ardy (**Eastern Cherokee**). *Sisters in the Blood: The Education of Women in Native America.* Newton, MA: WEEA Publishing Center, 1993. 354 pages.

Bowker, Ardy

Genre: Cultural, Historical, and Sociological Resource

In *Sisters in the Blood*, probably the most comprehensively researched study of Native Americans in education and of women in particular, Bowker examines the history of Indian education; racism and stereotyping; American Indian dropouts; the correlation between substance abuse, problems with the law, low self-esteem, mental health problems and pregnancy with family background and school factors. Part 2 reflects the information gained when "American Indian female high school dropouts and high school and college graduates talk about their lives," and Part 3 addresses solutions based on the information gained from the research.

One of Bowker's most positive conclusions relates to her attitude towards young Native American women:

"...I completed this study with a renewed sense of pride in being a `Sister

in the Blood.' The women in this study demonstrated a striking ethos of family support, independence and interdependence (not dependence), and resourcefulness. Many of them shouldered the burden of family responsibilities, often at great cost to any personal ambition. And however painful their personal experiences were and are, they have maintained their commitment to family and, in the majority of cases, to their traditional values and cultures" (267).

Some Montana reservation school districts have made this book mandatory reading for teachers in the school system; and with Bowker's conclusions regarding the critical position of teachers in the lives of these women, it is easy to see why they have made such a decision.

Brewer, Linda Skinner

◆ Brewer, Linda Skinner (**Choctaw**). *O Wakaga: Activities for Learning About the Plains Indians.* Seattle, WA: Daybreak Star Printing, 1984. 40 pages.

Genre: Educational Resource
Grade Level: Primary and Intermediate

Beverly Slapin and Doris Seale, in *Through Indian Eyes,* respect this book because it is informative, with "a remarkable amount of information on lifeways and language, with accurate phonetic spellings, which is unusual for a children's book."

Bryan, William L.

◆ Bryan, William L. *Montana's Indians: Yesterday and Today.* Helena, MT: Montana Magazine, Inc. 1992.

Genre: History, Geography, Culture
Grade Level: Intermediate and Secondary

This book presents the geographic, economic, historical, and cultural situation of each of the seven Montana Indian Reservations: Crow, Cheyenne, Flathead, RockyBoy (Chippewa/Cree), Ft. Belknap (Assiniboine/Gros Ventre), Blackfeet, Ft. Peck (Assiniboine /Sioux). It includes a short history of the people and interviews about contemporary issues with leaders on those reservations.

Carriker, Robert C.

◆ Carriker, Robert C. *The Kalispel People.* Indian Tribal Series. Phoenix, Arizona:University of Arizona Press, 1973.

Genre: Historical and Cultural Resource
Theme: Cultural and Personal Loss and Survival, Between Two Worlds, Lifeways and Stereotypes
Grade Level: Secondary

According to the *Salish/Kootenai Bibliography,* this is "an interesting and well written high school level history of the Kalispel Indians of Washington State."

Crow Fair

◆ *1993 Crow Fair: 75th Diamond Jubilee.* August 18, 1993.

A special supplement from the Billings Area Newspaper Group Newspapers.

Crummett, Michael

◆ Crummett, Michael. *Sundance: The 50th Anniversary Crow Indian Sun Dance.* Helena, MT: Falcon Press, 1993. 92 pages.

Because for over half a century, such ceremonies were forbidden by federal law, a 50th Anniversary of the Sun Dance for the Crow is especially important.

This book is beautifully illustrated with photographs taken during the anniversary celebration.

◆ Curtis, Edward. 1970. *The North American Indian. Vol. 4: The Absaroke or Crows.* New York: Johnson Reprint. (1909c) 244 pages. Curtis, Edward

Genre: Historical and Cultural Resource

This book provides a cultural review of the Crow and Hidatsa peoples: tribal organization, arts, social customs, daily life, history, religion and ceremonies, war and the chase, myth and legend, and songs.

◆ Dempsey, Hugh A. *Big Bear: The End of Freedom.* Lincoln, Nebraska: University of Nebraska Press, 1984. 198 pages. Dempsey, Hugh A.

Genre: Biography

Grade Level: Intermediate and Secondary

While teaching a course at Rocky Boy Reservation during the summer of 1974, Hugh Dempsey met Big Bear's grandson, Four Souls. After listening to many stories "about Big Bear and his family and of the terrible struggle the Cree had gone through to gain a reservation in Montana after the Riel Rebellion," Dempsey decided to pursue research which would lead to the publication of this biography. *Big Bear: The End of Freedom* tells not only Big Bear's story, but also the story of the Cree people—their culture and social systems; the migration from the north-central woodlands to the plains in Canada and Montana; conflicts with Blood, Blackfoot and Crow people; varying relationships with the Assiniboine and the Ojibwa people; hunting and trading practices with both Indians and whites; and their impoverishment and death due to the disappearance of buffalo, starvation and disease.

Born in 1825, Big Bear, a respected warrior leader, was also a holy man who trusted the power of his visions to lead him. Even as a young boy, he had a vision of the coming white man. Relying on extensive research, Dempsey goes beyond biography to cover the Louis Riel rebellion against the Canadian government, especially as it involved Big Bear and his people. Dempsey's dependence on documentation and on the remembered stories of Big Bear's descendants makes this a credible historical work. Intermediate and secondary students will find *Big Bear: The End of Freedom* both interesting and readable. Dempsey believes the "bottom line of the whole dispute" between the Indians and the Canadian government was "hunger," suggesting that the government could have avoided the terrible violence had they begun their "agricultural program" earlier: "Big Bear had tried to sow the seeds of communication and cooperation between Indians and whites, but the seeds had fallen on barren ground." Other books by Dempsey include: *Crowfoot, Chief of the Blackfeet,* University of Oklahoma Press; *Indian Tribes of Alberta,* Glenbow Museum Press; *Red Crow, Warrior Chief,* University of Nebraska Press.

◆ Dusenberry, Verne. *The Montana Cree.* Almquist and Wiksell, 1962. Dusenberry, Verne

Although this represents the most comprehensive study of the Montana Cree, some elders in the Rocky Boy community resisted its publication because of the sacred nature of some material.

◆ Fahey, John. *The Flathead Indians.* Norman, OK: The University of Oklahoma Press. 1974. Fahey, John

Genre: History

This book is part of a series on American Indians published by The University of Oklahoma Press.

Farr, William E.

◆ Farr, William E. *The Reservation Blackfeet, 1882-1945: A Photographic History of Cultural Survival.* Washington: University of Washington Press, 1984. 210 pages.

Genre: Historical and Cultural Resource

This resource is a photographic study of the Blackfeet, covering a time span of 63 years. Photographs have been gathered from many private collections, depicting the dignity of the people. According to Denise Juneau, Blackfeet/Hidatsa educator and native of Browning, Montana, written captions reflect a strong bias by the author making references to "squaw men," portraying full-bloods as less capable, less intelligent than mixed-bloods. Facts are accurate but some opinions of the author are questionable. The book helps the student visualize Blackfeet tribal history, cultural values and lifestyle. Through the photographs one could make a comparative study of the great changes the People have undergone in a short period of time.

Fedullo, Mick

◆ Fedullo, Mick. *It's Like My Heart Pounding: Imaginative Writing for American Indian Students.* Ogden, Utah: Mountain West Educational Equity Center, Weber State College, 1990(c).

Genre: Educational Resource

Mick Fedullo now lives on the Crow Reservation in Pryor, Montana. He has taught writing to Indian students throughout the United States, and this excellent publication represents his educational philosophy, his approaches for the teaching of imaginative writing, and eighteen specific assignments which may be adapted for all grade levels.

Chapter One: "Copyright; Plagiarism; Words Not to Use; Titles; Stanzas; When and How to End a Poem; Rhythm; The Matter of Rhythm; Revision." Fedullo recommends this curriculum for grades four through nine, but any of the lessons may be adapted for lower or higher grades. Even teachers who have little experience with writing poetry will find this resource easy to use.

Chapter Two: "Setting the Mood; Technical Terms; Focusing; Writing Time; Creative Silence; Positive Criticism."

The eighteen lessons "follow a sequence which advances from an emphasis on learning new expressive language techniques to exploring both personal and tribal values, while always involving the students in writing their own experiences." Fedullo has found that older students are more interested in the values, and so he suggests teachers might want to "work backwards, or mix up the value-oriented lessons with the technique-oriented lessons"(vii).

Fedullo suggests his "Formula for Success" is the "four-step" pattern: (1) Model poems, (2) discussions, (3) writing time, and (4) oral reading of work Fedullo doesn't intend to create a multitude of "Indian poets;" instead he wants to "take the fear out of writing" and to "build the self-confidence so necessary in completing an education and facing the future." Evidence of his program's success exists in the enthusiastic communities of poets he leaves behind, and in the increasing number of publications which feature his students' poetry. No other "Imaginative Writing" resource for teaching Indian children, or for teaching non-Indian children who are living in community with Indian peoples, can equal this one.

◆ Fedullo, Mick. *Light of the Feather.* New York: William Morrow and

Company, Inc., 1992. 256 pages.

Genre: Memoir

In an easy-to-read narrative, Fedullo, an adopted Crow, discusses his experiences with the various tribal groups and the way those experiences caused him to drop his own stereotypes for more realistic images of Indian peoples today. *Light of the Feather* can be used as a resource for discussion of contemporary Indian life among different tribes, but it can also be used to discuss stereotypes and the way individuals overcome them.

◆ "Finding Your Roots." No. 2364. Carson, CA : Educational Insights, 1978(c). **Finding Your Roots**

Through self-examination, through interviews with family members, and through other individuals in their communities, this activity provides direction for intermediate and secondary students to discover and examine their heritages. The second activity directs further research into heritage, using old newspapers, marriage and death certificates, inscriptions on books, family Bibles, etc. The final activity looks at historical migrations of all peoples.

◆ Fitzgerald, Michael O. *Yellowtail: The Medicine Man and Sun Dance Chief Speaks of the Sacred Ways of the Crow.* Norman, OK: University of Oklahoma Press, 1991. 234 pages. **Fitzgerald, Michael O.**

Genre: Culture and Biography

In the preface, Fitzgerald comments: "This book is intended to give us insights into the religious center of the Crow Indians through the eyes of Thomas Yellowtail...Modern society, with its materialistic outlook, has orientations completely opposite the concepts of the old-time Indians and of those present-day Indians faithful to their heritage."

Told in first person, Thomas Yellowtail closes his memoir with the following words:

> No one person is to blame for our present state. Everyone who fails to live up to his spiritual duties causes further problems for everyone. Therefore, I tell people, "Don't criticize your neighbor; that will not help anyone. It is not good to fight Indian against Indian; it just makes matters worse. Work on yourself first; prepare yourself to meet your Lord."

◆ Flannery, Regina. *The Gros Ventre of Montana.* Washington: Catholic University Press, 1953. **Flannery, Regina**

Genre: Culture and History

Dr. Flannery met the Gros Ventre through Father Cooper and obtained her stories from some of the oldest women in the tribe.

◆ Gildart, Bert. "Mary Ground: A Memory of Two Centuries." (**Blackfoot**) *The Great Falls Tribune.* Great Falls, Montana. March 4, 1990. **Gildart, Bert**

Genre: History
Theme: Cultural and Personal Loss and Survival, Lifeways and Stereotypes
Grade Level: Secondary

When Grass Woman (Mary Ground) died on February 8, 1990, she had lived 107 years and had seen nearly two centuries of change. This lengthy article tells about her own life as a Canadian Blackfoot and the way her people survived through starvation, disease and war. Grass Woman was a woman who kept the ways of her people alive for the young today.

Gilham Sr., Dan

◆ Gilham Sr., Dan. *Handbook of Blackfeet Tribal Law.* Browning, MT: Blackfeet Heritage Program, 1979. 73 pages.
Genre: Law Resource
Grade Level: Secondary
This book offers a brief history of Indian law and order, outlines all of the laws that are in place on the Blackfeet Reservation and delineates the maximum sentences and fines if these laws are broken.

Grinnell, George Bird

◆ Grinnell, George Bird. *The Fighting Cheyennes.* Norman, OK: The University of Oklahoma Press. 1955. 450 pages.
Genre: History
One of a series on American Indians.

Hansen, Bert

◆ Hansen, Bert, Consultant and Writer. *Historical Dramas.* Missoula, MT: University of Montana, 1947-1960.
Genre: Drama
Theme: Cultural and Personal Loss and Survival, Remembering the Old Ways
Grade Level: Secondary
This collection includes eighteen mimeos, articles, a speech and a dissertation by Hansen. They cover community dramatic productions of historical events and people around the Flathead and Bitterroot Valleys. According to the *Salish / Kootenai Bibliography,* Hansen was trying to educate the people about the Indians to increase intergroup understanding.

Harrison, Michael

◆ Harrison, Michael. "Chief Charlot's Battle With Bureaucracy." (**Salish**). *Montana: The Magazine of Western History.* Vol. 10, No. 4, Autumn 1960, pp. 27-33.
Genre: History
Theme: Between Two Worlds
Grade Level: Secondary
According to the *Salish / Kootenai Bibliography,* this article tells the background and story of the struggle of Chief Charlo to remain in the Bitterroot Valley and especially General Garfield's 1872 visit to the Bitterroot Valley to negotiate with Charlo.

Hassrick, Royal B.

◆ Hassrick, Royal B. *The Sioux: Life and Customs of a Warrior Society.* Norman, OK: The University of Oklahoma Press. 1964.
Genre: History
This book is part of The University of Oklahoma Press series on American Indians.

Hirschi, Ron

◆ Hirschi, Ron. *People of Salmon and Cedar.* New York: Cobblehill Books/ Dutton, 1996. 42 pages.
Genre: Juvenile Literature, Culture, History
Theme: Remembering the Old Ways, Change and Growth, Between Two Worlds, At Home Within Circles, Cultural and Personal Loss and Survival
Grade Level: Intermediate
Having grown up in the Pacific Northwest, Hirschi worked as the fisheries biologist to protect the salmon habitat for the Port Gamble S'Klallam Tribe. His first book about the S'Klallam people was *Seya's Song.* In a letter I received

from Hirschi, he wrote, "I like [this book] because it says some things I wish we were taught in school - back when ALL my S'Klallam friends dropped out of school in eighth grade. We were taught nothing about their culture."

Illustrated by Deborah Cooper, using the faces of S'Klallam people, and with turn-of-the-century photographs by Edward S. Curtis, this book provides a clear description of the history of the People of Salmon and Cedar since 1850 and the cultural practices which surround the salmon. It contradicts the stereotype of Chief Seattle as portrayed in books like Susan Jeffers' *Brother Eagle, Sister Sky,* which uses an 1855 Seattle speech that Hirschi says has been copied and changed many times.

People of Salmon and Cedar begins with an excerpt from Seattle's speech in 1850 when he welcomed white settlers, but Hirschi follows this optimism with recorded destructions in population and culture:

> Within ten years, during the 1850's, as many as nine of every ten Northwest Coast Indians died of diseases. They vanished because they were not immune to smallpox and other diseases.... The new ways of the United States citizens replaced traditions of the Squamish, S'Klallam, Chimacum, Quileutte, Makah, Tulalip, Nisqually, Skagit, Lummi, Muckleshoot, Duwamish, Quinault, and other Northwest Coast tribes. (3)

Following chapters describe the importance of the rivers, the salmon, the cedars, and the ways the Salmon People nearly starved because of the construction of dams and unregulated fishing and logging practices by non-Indians. "...almost 90 percent of the original forest is now gone"(29). However, as a result of court battles to regain fishing rights, the tribes won the "Boldt Decision," which gives them the right to 50 percent of all salmon and 50 percent of all fishing management. Hirschi's Afterword asks young readers to imagine what it would be like to lose their language and their right to sing and pray in their language, and he closes with the following hope: "Once the ocean, river, and forest are healthy, all cultures will be able to share that great wealth, borrowing from but not destroying the future."

Although it is written for the intermediate grade level, the pictures and short sentences make it easy for teachers to read aloud to younger students, and older students can examine the ways Hirschi achieves an objective yet sensitive narrative voice.

History of the Flathead Reservation

◆ *History of the Flathead Reservation, 1841-1934.* Prepared by Ron Terriault, Salish/Kootenai College, Pablo, MT.

Genre: History
Grade Level: Secondary

This is a study guide for a course taught at the Salish/Kootenai College, and it includes an extensive bibliography of primary source material which may be obtained through Terriault or the college library.

Holmes, Oliver M.

◆ Holmes, Oliver M., Ed. "Peregrinations of a Politician: James A.Garfield's Diary of a Trip to Montana in 1872." *Montana: The Magazine of Western History.* Vol. 6, No. 4. Autumn 1956, pp. 34-45.

Genre: History
Theme: Between Two Worlds,
Cultural and Personal Loss and Survival

According to the *Salish/Kootenai Bibliography,* "This is Holmes' version of James Garfield's diary of his trip to negotiate with Charlo in 1872. Charlo (Salish) refused to remove from the Bitterroot Valley or sign the agreement; but

when it was published, it looked as if Charlo had signed." It is similar to what the Eastern tribal peoples experienced when treating with early English colonists, as recorded in *The Invasion of America* by Francis Jennings.

Horse Capture, George P.

◆ Horse Capture, George P. (**Lakota/Gros Ventre**). *Pow Wow.* Cody, WY: Buffalo Bill Historical Center, 1989. 64 pages.
Genre: Cultural Resource

With color and black-and-white photographs of dress and regional participants, this book can contribute to a better understanding of the Great Plains tradition. This is a non-traditional catalog for the Plains Indian Museum in Cody, Wyoming, but school libraries, of this region especially, should all have this book. According to Horse Capture,

> The catalog focuses on the country and people I know and what they mean to me. No one publication can ever tell the complete story of a powwow, and these glimpses of my perceptions are but vignettes of what it is to be an Indian and to participate in powwows. To obtain the total picture and emotion one must attend an actual powwow. You will be welcome there.

Howard, Helen Addison

◆ Howard, Helen Addison. "Indians and an Indian Agent: Chief Charlot and the Forged Document." *Journal of the West.* Vol. 5, No. 3, July 1966, pp. 379-397.
Genre: History
Theme: Cultural and Personal Loss and Survival, Between Two Worlds
Grade Level: Secondary

According to the *Salish/Kootenai Bibliography,* this is the story of the removal of Charlo(Salish) from the Bitterroot Valley, reprinted from Howard's *Northwest Trail Blazers.*

◆ ——. "The Men Who Saved the Buffalo." *Journal of the West.* Vol. 14, No. 3, July 1975, pp. 122-129.
Genre: History
Theme: At Home Within Circles, Cultural and Personal Loss and Survival
Grade Level: Secondary

According to the *Salish/Kootenai Bibliography,* Howard "sketches the story of Pablo-Allard buffalo herd with special emphasis on the role of Peter Ronan and Sam Walking Coyote in establishing the herd."

Howard, Joseph Kinsey

◆ Howard, Joseph Kinsey. *Strange Empire: A Narrative of the Northwest.* New York: William Morrow and Co., 1952. 601 pages.
Genre: Biography and History

In this historical narrative, Howard integrates the life and death of Louis Riel with the history of contemporary Canadian and United States military and economic policies and actions, as well as with the history of other related Indian peoples—Sitting Bull and the Sioux, who sought refuge with the Métis and the Cree people under Poundmaker and Little Bear in Canada. From a settlement called Rupert's Land, present day Winnipeg, Riel fought for the rights of these people of French and Cree ancestry to live independently as a nation, with the right to choose whether to be aligned with Canada or the United States, and he fought for their right to own and manage their own land. Louis Riel led a political and religious crusade from Manitoba, to Montana, and finally to Regina,

Canada where he was tried and hanged for treason against Canada and the Queen.

Howard's story is certainly a defense of Riel and his cause, but he does include substantial evidence to support a possible insanity or at least fanatic claim against Riel. It would seem Howard has explored every possible document which would explain and clarify Riel's life and purpose, but the book fails in areas where he has moved outside this specific expertise. For example, his account of the motivation and role of Sitting Bull, in the Sioux and Cheyenne resistance, conflicts with those of others who actually knew Sitting Bull. Many descendants of the Métis who followed Riel are scattered all over Montana today, but they know their heritage and their loss of a homeland, and they continue to grieve for one of the strongest hopes for Native nationhood that ever persisted in contemporary North America.

Huberman, Robert G.

◆ Huberman, Robert G. assisted by Karen Pale Moon Huberman. *Our Only Homeland: An Ecological Look at the Land of the Gros Ventre and Assiniboine.* Hays, MT: Hays/ Lodgepole Public Schools, 1980.

Hungry Wolf, Adolph

◆ Hungry Wolf, Adolf. *Charlo's People: The Flathead Tribe.* Invermere, British Columbia: Good Medicine Books, 1971.

Genre: Memoir and History
Theme: Remembering the Old Ways, Cultural and Personal Loss and Survival
Grade Level: Secondary

According to the *Salish/Kootenai Bibliography,* this is a popular book which "includes sketches from Flathead history and personal sketches of some Flathead leaders,[as well as] some new material from older Indian people whom Hungry Wolf knew personally."

Hungry Wolf, Adolf and Star

◆ Hungry Wolf, Adolf, and Star Hungry Wolf(Blackfoot). *Children of the Circle.* Summertown, TN: Book Publishing Company, 1992. 160 pages.

Genre: Culture and History

The Hungry Wolfs provide black and white pictures of Native children from the Plateau, Plains and Pueblo peoples.

As part of our family's cultural life, we have a large collection of old photographs showing Indian people, their camps, and scenes of many traditional activities. Among our favorites of these are ones that include native children, perhaps because four of them have grown up in our own household. Accompanying the photographs are the names (when available), the tribes, places, and the approximate dates of the photos, as well as the Hungry Wolfs' explanation of the background of the situation in the picture. Despite the impact of European-American culture on these people "their more modern outlook [has helped] to bring about changes that have resulted in people like the Sioux still maintaining their heritage near the year 2000" (30).

Indians of North America Series

◆ *Indians of North America Series.* New York: Chelsea House Publishers.
Hoover, Herbert T. *The Yankton Sioux.* 1988.
Hoxie, Frederick E. *The Crow.* 1989.
Porter, Frank W. *The Coast Salish Peoples.* 1989.

Genre: History and Culture

Chelsea's English catalog includes curriculum programs with literatures traditionally taught in America's English classrooms as well as works by Black

Indians of North America

and Hispanic writers and modern men and women writers. As of this publication, it doesn't offer any Native American literatures, but the historical series is one of the best available. Other titles: *The Apache, The American Indians, Archaelogy of North American, The Aztecs, The Cherokee, The Cheyenne, The Chickasaw, The Chumash, The Comanche, The Iroquois, The Iroquois, The Lenapes, Literatures of the American Indian, The Maya, The Mohawk, The Navajos, The Nez Perce, The Ojibwa, The Pueblo, The Seminole, The Wampanoag,* and *Women in American Indian Society.*

Indian Sentinel

◆ *Indian Sentinel.* **(Salish).** St. Ignatius, MT.
A Catholic Mission Publication.

Josephy, Alvin M. Jr.

◆ Josephy, Alvin M. Jr. *The Nez Perce Indians and the Opening of the Northwest.* New Haven, Conn: Yale University Press, 1965.

Katz, William Loren

◆ Katz, William Loren. *Black Indians: A Hidden Heritage.* New York: Atheneum Press, 1986. 196 pages.
Genre: History
With black-and-white photos, this book traces the history of relations between Blacks and American Indians through pioneer days. This is important in Montana because troops of African-Americans were sent to Ft. Assiniboine between Ft. Belknap Reservation and the Rocky Boy area south of Havre, as well as to Ft. Shaw, Montana.

Kidder, John

◆ Kidder, John. "Montana Miracle: It Saved the Buffalo." **(Salish/Kootenai).** *Montana: The Magazine of Western History.* Vol. 15, No. 2. Spring, 1965, pp. 52-67.
Genre: History
Theme: Cultural and Personal Loss and Survival, Remembering the Old Ways
Grade Level: Secondary
This is the story of the Pablo-Allard buffalo herd on the Flathead Reservation.

Kroeber, A. L.

◆ Kroeber, A.L. *Ethnology of the Gros Ventre.* Anthropological Papers of the American Museum of Natural History. Vol. I, Part IV. 1978. 281 pages.
In this illustrated ethnology, Kroeber describes the tribal organization, food and hunting, industries and implements, decorative art, social customs, games, individual war experiences, the supernatural, ceremonies and belief systems of the Gros Ventre people.

Lewis, Elizabeth

◆ Lewis, Elizabeth. *Blackfeet Language Coloring Book.* Browning, MT: Blackfeet Heritage Program, 1978. 67 pages.
Genre: Bilingual Education text
Grade Level: Primary
Arranged in alphabetical order, the pictures are accompanied with the names of animals, plant life, foods and numbers printed in both the English and Blackfeet languages. A Southern Piegan/Blackfeet pronunciation and spelling guide is included for the teacher.

Lifeways of InterMountain and Plains Indians

◆ "Lifeways of InterMontana and Plains Montana Indians." Museum of the Rockies Occasional Papers. Leslie B. Davis, Ed. Vol 1, 1979.

Genre: Culture and History
Grade Level: Secondary

This edition includes articles by or about the Crow, Chippewa-Cree Pend d'Oreille, Blood, Crow, Cheyenne, Flathead, and others.

McAlear, J.F.

◆ McAlear, J.F. *The Fabulous Flathead: The Story of the Development of Montana's Indian Reservation.* Polson, MT: Treasure State Publication Company, 1962.
Genre: History
Theme: Between Two Worlds, Cultural and Personal Loss and Survival
Grade Level: Secondary

According to the *Salish/Kootenai Bibliography,* this includes anthropological information, the history of tribes before reservations, the cattle and buffalo, and "transportation, economic development, the irrigation system, and other topics in Flathead history."

McCluskey, Murton L.

◆ McCluskey, Murton L., Ed.D. **(Blackfeet).** *Evaluating American Indian Textbooks and Other Materials for the Classroom.* Helena, MT: Office of Public Instruction.
Genre: Educational Resource

This is an excellent resource for teachers and librarians who are selecting books, especially because it provides interesting and important information regarding stereotypes and sources. The booklet provides: (1) Eleven Content Guidelines. For example, "Textbooks should not give the impression that the history of the American Indian began when Columbus landed on this continent"; (2) Ten Illustration Guidelines. For example, "Statistical data in textbook graphs ... should be figuratively and numerically accurate"; (3) Background information about twenty common stereotypes and answers to common questions about Native Americans; (4) Evaluation forms for textbooks and for audiovisual materials; and (5) Reference Bibliography and List of Resources and Addresses.

Medicine Crow, Joseph

◆ Medicine Crow, Joseph **(Crow).** *A Handbook of Crow Indian Laws and Treaties.* Crow Agency, MT: Daniel S. Press, 1966c.
Genre: Tribal Law, History

This handbook has been prepared by Joe Medicine Crow, B.S., M.S., Tribal Historian and Anthropologist.

◆ ——. "The Effects of European Culture Contacts Upon the Economic, Social, and Religious Life of the Crow Indians." Thesis, Department of Anthropology, University of Southern California, 1939.

Merriam, Alan P.

◆ Merriam, Alan P. "Songs and Dances of the Flathead Indians." New York: Ethnic Folkways Library, 1953.

Montana Indians: Their History and Location

◆ *Montana Indians: Their History and Location.* Helena, MT: Montana Office of Public Instruction, 1992.
Genre: History
Grade Level: Intermediate and Secondary

Each of the seven sections provides a brief summary of the tribe's location, population, history, organizational structure, land status, medical facilities, housing, education, employment and income, recreation and annual festivities.

This publication and subsequent updated versions should be an important resource for all people teaching in Montana. The Office of Public Instruction has a list of fifteen Indian Education resources which are available at no cost. Call: (406)444-3013. These resources include the work by McCluskey, *Evaluating American Indian Textbooks,* and *From Boarding School to Self-Determination,* by Willard Bill, which tells how the American Indian educational process has been affected by growth and expansion of the United States.

Old Coyote, Lloyd G. Smith, Mickey and Helene

◆ Old Coyote, Lloyd G.(**Crow**), Mickey and Helene Smith. *Apsaalooka: The Crow Nation Then and Now, Children of a Large Beaked Bird.* Greensburg, PA: MacDonald/Sward Publishing Company, 1992/93. 251 pages.
Genre: History

A comprehensive history of the Crow Nation, together with their political, economic, and social situation today. Organized on the basis of questions by Smith with responses by Old Coyote, the text is also supplemented with photographs, maps, charts, and figures. It begins with a Chronology of Native American dates and events which affected the Crow Nation. *Apsaalooka: The Crow Nation Then and Now* is an excellent resource.

Parsons, Jackie

◆ Parsons, Jackie. *The Educational Movement of the Blackfeet Indians: 1840-1979.* Browning, MT: Blackfeet Heritage Program, 1980. 45 pages.
Genre: History
Grade Level: Secondary

Descriptions of mission schools, reservation day schools, government boarding schools, public and private schools on the Blackfeet Reservation, with interviews from some of the elders on the reservation that attended these schools, comprise this book on the history of education on the Blackfeet Reservation.

Patacsil, Sharon Neal, Colleen

◆ Patacsil, Sharon (**Blackfeet**) and Colleen Neal (**Squamish**). *Daybreak Star Preschool Activities Book.* Seattle WA: Daybreak Star Press, 1979.
Genre: Culture
Grade Level: Primary

This guide for the teacher of young children "provide[s] children with the opportunity to learn from materials that are reflective of the cultures of all children. The Native American child is provided the opportunity to develop a positive self-image.... These kinds of materials build in the non-Indian child an awareness and sensitivity towards a culture ... different from her/his own."

Riggs, Stephen R.

◆ Riggs, Stephen R. *A Dakota-English Dictionary.* St. Paul, MN: Minnesota Historical Society Press, 1992. 665 pages.

First published by the Smithsonian Institute in 1852, this edition represents the expanded version published in 1890. Riggs worked with Dr. Thomas S. Williamson to create this and prayer books and hymnals. Both this book and a companion volume *An English-Dakota Dictionary* by John P. Williamson remain the most comprehensive and accurate lexicons available.

Roberts, Chris

◆ Roberts, Chris. *Pow Wow Country.* American and World Geographic Publishing, 1992.
Genre: Contemporary Indian Culture
Grade Level: Primary and Intermediate

Participants offer short commentaries about their experiences, along with photographs of contemporary Pow-wows. Many individuals in the book can be

identified easily by young Montana Indian people who have attended pow-wows. The text provides opportunities for discussions of students' personal experiences while it promotes self-esteem in Indian children, especially.

◆ Rodnick, David. *The Fort Belknap Assiniboine of Montana: A Study in Culture Change.* Thesis, New Haven, CT: The University of Pennsylvania, 1936. 124 pages.

Rodnick, David

Genre: History and Culture

Rodnick provides a historical introduction, 1640-1887, and then covers the period of Assimilation, 1888-1935. He describes the "Aboriginal Background," and the "Present-Day Culture" in 1936.

◆ Rutledge, Don (**Cree**). *Center of the World: Native American Spirituality.* North Hollywood, CA: Newcastle Publishing Co., Inc., 1992. 128 pages.

Rutledge, Don

Genre: Culture

A Plains Cree Pipe Keeper, Rutledge explains the world view of early Native Americans, basic beliefs and ways of the Native American tradition, ceremonies and rituals, sacred pipes, Mother Earth ceremonials, medicine and foods, good medicine, the sacred animal world, and "ways to help heal Grandmother Earth." The book closes with annual Powwow events and a glossary of common Cree words. Although Rutledge makes general reference to Native Americans, he does refer specifically to individuals by their tribal affiliation. This book presents the culture of Native Americans in an easy-to-understand format.

◆ Scott, Patricia. *Chippewa and Cree.* Rocky Boy, MT: Rocky Boy School, 1976. 277 pages.

Scott, Patricia

Genre: Bibliography

A bibliography of books, newspaper articles, government documents, and other printed/written materials in various United States and Canada libraries.

◆ Teit, James A. "The Salishan Tribes of the Western Plateaus." Annual Report of the Bureau of American Ethnology, No. 45 1927-28, 295-396.

Teit, James A.

◆ United Indians of All Tribes Foundation. *Daybreak Star Indian Reader.* Seattle, WA: Daybreak Star Press. 24 pages.

United Indians of All Tribes Foundation

Grade Level: Primary and Intermediate

Illustrated with black-and-white drawings, this is published ten times a year. According to Slapin and Seale's *Through Indian Eyes,* each issue contains information about the peoples of a particular location, legends, word games and puzzles, and a nature and science section. Back issues are available.

◆ Williamson, John P. *An English-Dakota Dictionary.* St. Paul: Minnesota Historical Society Press, 1992. 264 pages.

Williamson, John P.

First produced in 1902, this book is the work of the son of a missionary who grew up speaking both English and Dakota and spent most of his adult life on the Santee Reservation. In her foreword, Carolynn I. Schommer describes the historical and cultural context in which the dictionaries were created.

◆ Windy Boy, Sam and Ruth Weasle (**Chippewa/Cree**). *Sign Language.* Rocky Boy, MT.

Windy Boy, Sam
Weasle, Ruth

This video can be used to show the differences between Indian Sign language and sign language as used by deaf people today.

Your Survival List ...

Take a look around you,
and find what you have missed.
Start with your elders,
and begin with your list.

Please don't forget the Creator,
he guides from up on high.
For he gave you life and happiness,
as well as the sun, moon, and sky.

your list of survival,
put down your power and pride.
You should not be ashamed,
for you have nothing to hide.

Take a look at your list,
and try hard to see,
That we are not only a nation,
but a proud family...

Melissa S. Hopkins (Sioux/Cherokee), Age 17
Choctaw, OK

Realize...

Have you ever noticed,
we are struggling to survive?
Have you ever wondered,
why we need to keep traditions alive?
Have you ever seen,
our own people cry?
Have you ever heard,
why our people die?
Have you ever walked,
our old warrior's road?

When will you begin to see,
our vision of reality?
Look at your past,
realize your fatality.

Survival is our purpose,
will you stand up with me?
Can we change our hearts,
and represent our nationality?

Melissa S. Hopkins (Sioux/Cherokee), Age 17
Choctaw, OK

SURVEY

Native American Literature: Montana and Northcentral Regional Publications

Native American Literature: Montana and Northcentral Regional Publications is sponsored by the Montana Association of Teachers of English Language Arts (MATELA) and has been funded in part by the Montana Arts Council's Special Projects Funds and by the Office of Public Instruction, Helena, Montana.

Please answer the questions below regarding *Native American Literature: Montana and Northcentral Regional Publications* and return the completed survey to MATELA, P.O. Box 9261, Helena, MT 59604. MATELA will use this information to provide feedback to the Montana Arts Council, as well as to improve the design and implementation of future projects like this one.

Section 1

1. Where did you learn about this resource?

___ MATELA publications
___ Indian Education organization
___ Other: _____
___ OPI resources
___ NCTE communications

2. How did you obtain this resource?

_____

_____

3. What is your position? (In what capacity have you examined/used *Native American Literature: Montana and Northcentral Regional Publications?)*

___ Teacher
___ Parent
___ Community Member
___ Librarian
___ Student
___ Principal
___ Consultant

4. At what grade level do you teach/hold this position?

___ Primary
___ Post Secondary
___ Intermediate
___ Adult Education
___ Secondary

Section 2

Please rate *Native American Literature: Montana and Northcentral Regional Publications* in the following areas. Circle the rating you select.

Area	Rating (circle one)			
1. General format and readability	Excellent	Good	Acceptable	Poor
2. Cultural accuracy	Excellent	Good	Acceptable	Poor
3. Usefulness for your grade level	Excellent	Good	Acceptable	Poor
4. Usefulness for your subject area	Excellent	Good	Acceptable	Poor
5. Appropriateness of content	Excellent	Good	Acceptable	Poor
6. Appropriateness of language	Excellent	Good	Acceptable	Poor
7. Balance of materials from Montana's diverse Native American cultures	Excellent	Good	Acceptable	Poor
8. Interest level	Excellent	Good	Acceptable	Poor

Make any comments/suggestions you wish regarding your ratings of the evaluation criteria:

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Section 3

Please list any suggestions for texts that you believe should be included in future editions.

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